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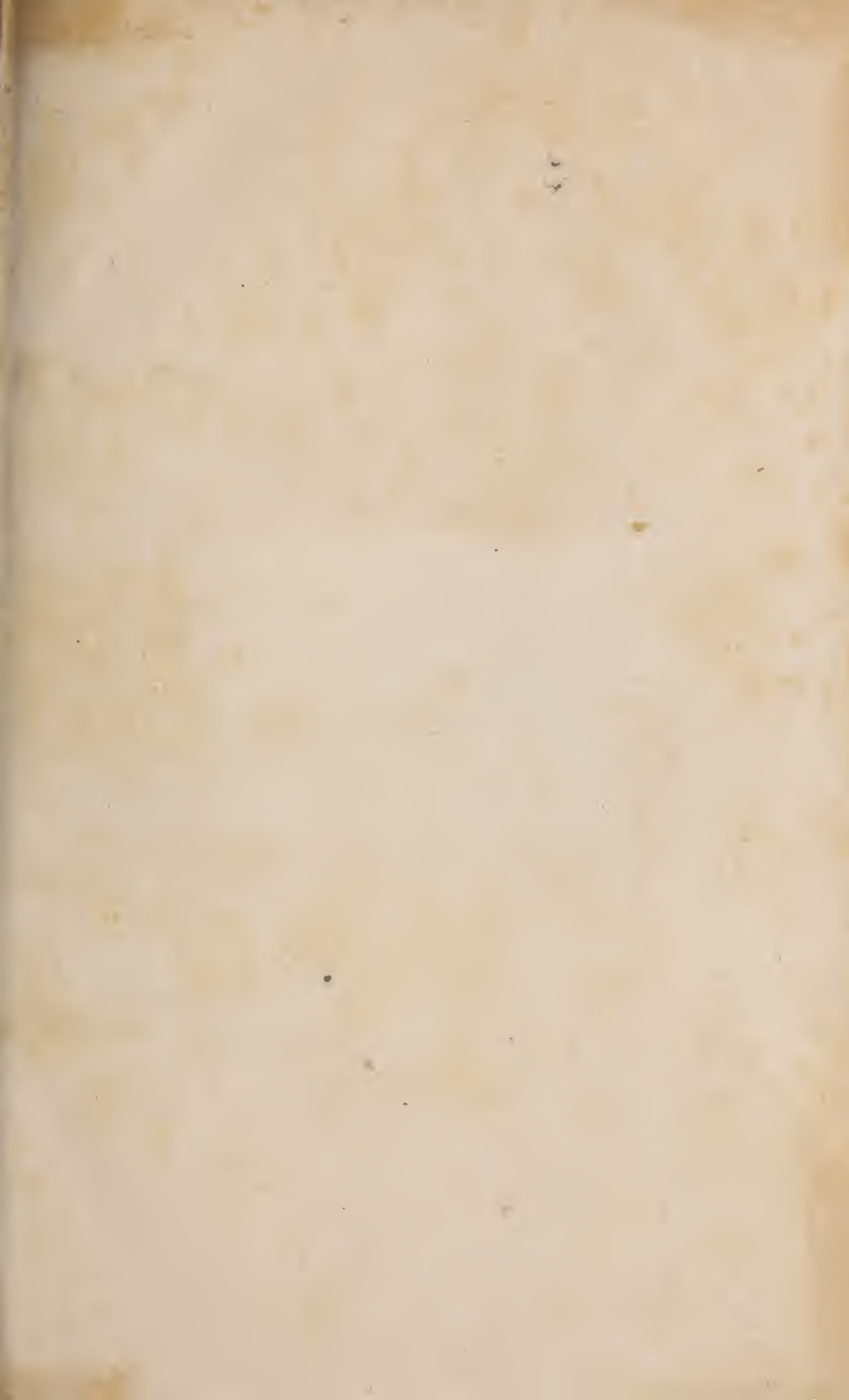
THEOLOGICAL SEMINARY.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

J U L Y , 1 8 6 1 .

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee renew their call upon all portions of the Church for contributions. Shall they go to the Annual Meeting of the Board of Missions in October with a debt, and with faithful missionaries suffering for want of their unpaid salaries? The Committee will need a large amount of contributions, all probably which the Church can furnish, in the next three months, in order to be ready to meet the obligations of the 1st of October. The summer months afford, with many country parishes, the most suitable time to make collections. Will the clergy kindly remember us now? Let them reflect that from the hearth of many a missionary-family the anxious cry for bread may soon be heard; while the head of the household spares not himself in ministering spiritual bread, in his Master's name, to the souls for which his Master died. Let us, if need be, deny ourselves, that we may have to give to these who thus spare not themselves, that they may be instrumental in saving perishing souls, and building up the household of faithful men.

A GOOD EXAMPLE.—We received a few days since, at the office, a call from a young gentleman who inquired the expense of supporting a Domestic Missionary. We replied that none of our missionaries were properly *supported*; but that we did for them what the means placed at our disposal would allow. On learning that the salaries varied in the exercise of a discrimination made by the Bishops in the field and the

Committee, according to the circumstances of the several cases, he expressed a wish to be allowed to select one whose salary was \$200, and to undertake to supply that amount. A list of the missionaries whose salaries were fixed at that sum, was furnished to him; from which he selected one, whom he would consider as his missionary, and handed us the gold for the first quarter's payment. No ingenuity, within the bounds of courtesy, could draw from him his name; but we doubt not, (for his deep interest in the work was manifest,) that each returning quarter will bring to us a new portion of his offering; whether that offering is made out of the abundance which God may have given, or is the fruit of self-denial. Yea, more, we doubt not that, daily, from an earnest Christian heart, claiming now an especial interest in the case, there goes up a fervent prayer that God would abundantly bless the labors of the chosen missionary in his distant field.

Would that many others would come forward to do as this our unknown friend; who, in the prime of life, begins to dedicate a portion of his substance to God in the holy cause of Missions.

SUFFERINGS OF MISSIONARIES.—A missionary occupying a post of much usefulness, writes :

“I am hard pressed to know what is my duty. Seven dear little children are dependent upon me, and I have no certain source of support to look to, at present. What makes the case worse is the fear that arrearages may not be paid. If this fear should be realized, my credit will be greatly injured. Of late I have contracted no debts. If we have not money for groceries, we do without them; but debts were contracted before I had reason to fear that means would not be forthcoming. While I am thus in a painful state of suspense, I am still hopeful that some way will be opened by which I can work on in this promising mission.”

FUNDS FOR SPECIAL PURPOSES.—The loose and indefinite way in which contributors often make known their wishes, as to the application of their contributions, is the cause of some embarrassment to both the Treasurer and the Committee for Domestic Missions. When, as is generally the case, the disposal of contributions is left in the hands of the

Committee by the donors, the Committee hope the result will show that this confidence has not been misplaced.

Still, in theory and in practice, the utmost freedom is allowed to contributors in designating the mode in which their missionary alms shall be applied; and the Committee are always happy to facilitate a wise and discreet application.

The following paper was before the Committee at their last meeting, and lies over for future consideration. In giving it a place here, it will be understood that it has not been adopted, and may be much modified before it is passed into a rule for their guidance, and for the information of contributors:

“For greater clearness, and to prevent misunderstanding or misapprehension, the Committee desire to state that the funds which they receive are entered under one of the three following heads:

“1. Funds for general purposes of Domestic Missions. This includes all funds on which no restrictions are placed; and these funds are applied by the Committee (under a full view of the whole field) where, in their judgment, they are most needed, and will best serve the Church.

“2. Funds for some particular portion of the Domestic Missionary field; to be used in that portion in aid of the appropriations which the Committee have made or may make therein.

“3. Funds for missionary objects in particular portions of the field, or localities to be used *over* and *above*, or *irrespective* of any appropriations made by the Committee.

“While stating distinctly this three-fold division of the funds sent to them, the Committee would explain to the contributors:

“1. That, to secure the entry of funds under the *first* head, nothing need be said as to the object for which they are to be used.

“2. That, in regard to special objects, constituting the *second* head, the Committee construe the language used in favor of their own appropriations for the objects named. For instance; “for Kansas,” “for Kansas Mission,” “for Lawrence,” and similar expressions, will be taken to mean in aid of the appropriations of the Committee for missions in Kansas, or for Lawrence in particular. So, also, “for Bishop N.,” or “for Bishop N.’s Mission,” or “for Missions under Bishop N.,” and similar expressions, will be regarded as carrying the contribution to the missions of the Committee, which are within the jurisdiction of Bishop N. The first mode of expression may be regarded as giving towards his salary, if he is a missionary Bishop, or to him only as he represents, in

the mind of the giver, the missions of which he is the ecclesiastial head. In like manner, "for the Rev. Mr. A.," or "for B.," meaning the station, place, or parish in which Mr. A. officiates, or any other place, and other like phrases, will be considered as giving towards the missionary salary which Mr. A., or any other missionary, receives, or may hereafter receive, by appropriation of the Committee, while officiating in B.

"3. In order to secure contributions being placed under the *third* head, it will be necessary that the contributors should go into particulars, and state that their gift is to be used over and above any appropriation which the Committee may make for the object, or without reference to the object being one which the Committee has already in charge. When the contributors desire to apply their gifts to objects which do not help the Committee in the engagements they have made, it can not be thought too much to ask that they should take the trouble to give *full* instructions. The Committee will then serve them as well as they can.

"The Treasurer is instructed to enter into his accounts, and acknowledge only those funds which are received by him. His accounts relate only to what passes through his hands, to what he receives and pays out under the order of the Committee, or in accordance with the conditions of its payment to him.

"An exception is made in regard to collections made by missionaries at their stations, who are allowed to retain such collections, and account for them, as a part of their salary."

MINNESOTA.

St. Anthony—Rev. H. A. Neely.

In my last communication I informed you with regard to the present circumstances of this station, and gave an opinion with respect to its prospects. My impressions were then those of one newly arrived upon the ground; but now, after further observation and experience, they remain unchanged. I am satisfied that an "open door" is now "set before" the faithful minister of Christ in this locality, and that united and prayerful exertions on the part of the missionary and the people will be speedily and richly rewarded with large accessions to the Church. There is very little prejudice in the community against the Church as an institution, or against our mode of worship. And, on the other hand, I have been assured by many who have hitherto been unknown

to have any interest in the Church or in the parish, that they intend at least to identify themselves with our congregation. Should they do so, we may reasonably expect that in time they will go farther, and find a blessing, for "faith cometh by hearing."

The seats in the church are nearly all rented, and the rental has thus far been promptly paid. In the summer our present building will be found much too small, and then will be the time for a vigorous effort to enlarge it. The Sunday-school continues prosperous. Your missionary takes personal charge of it, and himself instructs about twenty-five young persons each Sunday afternoon in the Scriptures and the principles of the Church. Should the Bishop visit us again this spring, I shall be able to present to him another class for confirmation. *Ten* have been added to our number of communicants within the last quarter, and on Easter-day

I baptized seven children. The Lent services were very well attended, the average number at morning prayer being about twenty, and at evening prayer thirty. On the whole we have much to encourage us and to call for grateful acknowledgment of the divine blessing.

Whitewater—Rev. L. R. Humphrey.

I am still here, where I have now been for more than ten years, and striving, by the aid of the Master, to promote the prosperity of the kingdom, and, of course, the honor of God and the good of souls.

Since my last report I have officiated in this parish twice every Sunday but two, on all the high festivals, every Wednesday and Friday in Lent, and every day in Passion Week, with full service and sermon or lecture, and with a congregation seldom seen at week-day services.

Owing to the great depression of the general business of the village, many supporters of the Church have been forced to leave, and others are still going, and thus the parish, always weak, is daily growing weaker, so that it can scarcely be conceived what will be the final result. But we still confidently trust in Christ and the Church for its perpetuity and return to its former signal prosperity.

The two Sundays in which I was absent from this parish I spent in Jefferson, the county-seat of Jefferson county, and fifteen miles distant, where there are a few good and zealous communicants, and, we may say, many kind and earnest friends of the Church, and who are determined, if possible, to permanently establish it there. God bless their purposes and succeed their efforts.

In addition to these Sunday services, I have, in turn, with my good brethren, Beers of Trinity, and Spaulding of Christ Church, Janesville, held several week day services there, and also preached the unsearchable riches of Christ from house to house, and from office to office, by special call, and I trust with blessed results, as will be shown by the accompanying certificates thereof: for, there, in addition to the number baptized by my brethren as above mentioned, and which I believe are several, I have baptized twenty-four children of all ages, from eight days to eleven years, and ten adults, and formed, instructed, and presented to our venerable and well-beloved Bishop, a class of fifteen for holy confirmation on the fourth Sun-

day in Lent, a majority of whom were males, and from the first class of the business and professional men of the place. And, by their request, I shall (D.V.) assist them in the full ecclesiastical organization of a parish on some day in the coming week. And what will be the future result of all this remains to be seen, but I would join my good brethren and co-workers in the matter, in praising God for thus far so signally blessing our humble labors, and in praying for the continuance and increase of his blessing upon the labors of all who shall sow and cultivate this promising field in the kingdom of Jesus.

Crow Wing, etc.—Rev. E. S. Peake.

Since January 1st, 1861, divine service has been celebrated by the undersigned every Lord's day at either Crow Wing, Little Falls, or St. Columba. We were favored with the presence of our devoted Bishop at Little Falls on the first Sunday of February, (Sexagesima.) A large congregation was assembled, in which were persons who had come from a distance of several miles. At the request of those interested the Bishop made arrangements for more frequent services. During Lent we have visited Little Falls once in two weeks, and shall continue to do so for the present. We hope to be relieved of some of the care at this point, and that the work may be much extended by the admission of Mr. Elwell, in due time, to the Diaconate. The Bishop has spoken of Trinity Sunday as the probable time for such ordination.

Little Falls is the county-seat of the most thickly settled of the northern counties above Sauk Rapids. The adjoining counties on the east, west, and north are attached to it for judicial purposes. A dam across the Mississippi has been repaired and completed during the past winter, and a substantial bridge spans the river below. These improvements have been made at a great sacrifice of individual property, but must result in a rich return to the future proprietors. Belle Prairie, four miles above, extends to the Fort Ripley Reservation. French immigrants from Canada cultivate a portion of this prairie, and being Romanists, have a log chapel near. A few families from Ohio and the East, some of whom have been engaged in labors among the Indians, under the patronage of the Congregationalists, own the remainder. The Bishop held a service

and preached to them in the afternoon, and came to Fort Ripley for the evening.

At Crow Wing we have a neat chapel, now ornamented by a chancel window of stained glass, the gift of friends through the Rev. E. G. Gear, chaplain at the Fort. The sun, as it rose on Easter morn, illumined for the first time this beautiful specimen of sacred art, and shed a hallowed light within upon the company assembled for the early service.

Under the present arrangement it will be necessary to visit St. Columba during the week. This can be done the more readily, as the Sunday services at the Indian Village do not depend upon the presence of your missionary, but are always conducted in the Ojibwa language by the Rev. J. Johnson Enmegahbowh.

We have great reason for thankfulness and encouragement in our labors for these people, from the growing interest of their head chief, Hole-in-the-Day. He resides near Crow Wing, owning a square mile of land adjoining. Some weeks since he requested an interview with Enmegahbowh and myself, in which he stated his desire to embrace the Christian religion as his rule of faith and life. More recently he has desired the Christian baptism and burial of a child to whom he was deeply attached. He has it in his power to do great good should he prove heartily and permanently interested.

Hudson—Rev. J. Williamson.

In submitting this my first report for this field, to which I have been appointed an itinerant missionary by the kindness of the Board, I beg leave to express my sincere thanks for the favor done me.

This field lies in the north-western part of Wisconsin, at the junction of the Mississippi and St. Croix rivers. It is about sixty miles long by about forty miles wide. In it there are three county-seats, two of which are cities—one of about 1500, the other about 1800 inhabitants—with some villages, and a fine farming country. Over all this space there are members of the Episcopal Church scattered, and in some parts more Episcopalians than all the other professing Christians taken together. Yet, as there are not many in any one place, this gives your missionary much traveling and many services to small congregations. By this means the Church becomes better known to many who might otherwise not have learned any thing of it, if confined to

large congregations in large cities. Your missionary here is endeavoring to sow good seed beside all waters, believing that God's word will not return to him void, but will accomplish that which he pleases, and shall prosper in the thing whereunto he sent it.

During the past three months I have been constantly engaged in the discharge of my duties as missionary. My services have been, every second Sunday morning at Prescott, (twenty miles from Hudson, the place of my residence, and the center of this mission,) afternoon at River Falls, twelve miles from Prescott, and evening at Hudson, eleven miles from River Falls. On the alternate Sunday I spend the forenoon at Huntingdon, twenty miles from Hudson, afternoon at Cedar Valley, six miles from Huntingdon, and evening at Wagon Landing, five miles from Cedar Valley. In returning to Hudson, I hold service once a month on Monday evening, and once in two weeks on Tuesday evening, in country school-houses. These are my regular services, exclusive of occasional services to other places.

La Crosse—Rev. James Young.

Notwithstanding the great and unprecedented stringency of the times, and the severities of the winter season, I take great pleasure in being able to report favorably of the condition of this station. The regular attendance has been somewhat diminished by removal and the severe cold of the season, especially at morning service. But, as is usually the case in the fluctuations of population in new towns in the West, our losses in that way will be more than compensated by new-comers in the spring. In the early part of winter I went to Sparta, a flourishing town on the railroad, thirty miles from La Crosse, to establish a mission there, in company with and under the direction of the Bishop. Services were holden, and the communicants of the church collected, and stated appointments made and filled; but it appears that the little band of church people there had a plan of their own, which they preferred to carry out in their own way, and with which I did not think I had the right to interfere, beyond exhorting them to continue the good work happily begun.

On the first Sunday in Advent the Bishop visited La Crosse, and confirmed five persons—three of these males—an especially gratifying circumstance; inas-

much as the majority of confirmants, not only here, but elsewhere, is usually composed of females. Besides these were several others, prevented by sickness from fulfilling their vows at that time, but who are still waiting for another opportunity.

With sincere gratitude to the Giver of every good and perfect gift, for comparatively renewed health and capacity to labor, and for the many expressions of substantial kindness from the people of my charge, and from others, in various ways, I am encouraged, in the face of all the extraordinary difficulties of the times, to hope for the best things for Christ Church. We sadly want a church edifice of our own, and must have it.

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IOWA.
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Clinton—Rev. C. B. Stout.

As an old missionary of the Board in the west, it is with pleasure I renew again my connection with the Committee. It is now twenty-four years since I first became a missionary. More than half that time has been passed in the service of the Board. During these now nearly twenty-five years, what changes I have seen! The "little one has become a thousand," and the child has become a man.

The work of the Church has steadily gone forward, extending now through regions then only peopled by the sons of the forest; while many of these have become the "children of the Church," and, as we trust and believe, "heirs with Christ," to the inestimable blessings procured through him!

Many of the brethren who commenced with me the missionary work west of Lake Erie, a quarter of a century since, have gone to their rest and their reward.

You well remember, dear brother, the labors of love, and toil, and self-denial of these "fellow-laborers in the Gospel," their "work of faith" carried on during the trying times of 1837 to 1840.

While many of our early "helpers in Christ Jesus" have ceased their work, a few of us are still spared to see the *results* of labors which have been rewarded in a large increase to the kingdom of Christ!

The Mississippi was then the utmost boundary of the Church's work, while it is only now hemmed in by the Pacific coast.

Surely there is nothing in this to dis-

courage effort; but much which says: "*Speak unto the children of Israel, that they go forward.*"

I append a brief statement of the present prospects of this station.

I have now been over two months in this new field of labor. I find many things to cheer and encourage the heart of the pastor.

A growing interest in the services of the Church is apparent. For more than a year there had been no settled minister. During this time our good brother Watson, of Lyons, had kept the church people together, by holding services in the afternoon of every Lord's day. He did not assume any pastoral charge, and had not the time for visiting from house to house.

The people needed a resident minister. This want is now supplied, and the benefits immediately begin to appear. Three adults and sixteen children have already come forward, or been presented in holy baptism. Fourteen of these children were baptized on Whit-Sunday, at a special service. The church was entirely filled with an attentive and deeply interested congregation.

The rector gave out the 87th hymn, which was sung by the whole congregation, after which he made an address from the chancel on the subject of baptism and its importance, having reference particularly to the baptism of children.

The full baptismal service then followed, during which, as each child was thus publicly received into the "congregation of Christ's flock," the tearful eye of many of the parents showed the hearty and cordial feelings which this dedication of their offspring to Christ called forth.

The 86th hymn was then sung even with more earnestness and fervor than the first. The whole service was concluded with the collect for Holy Innocents' day, and that for All-Saints-day, and the Benediction. By referring to these hymns, their peculiar appropriateness, as used on this occasion, will be seen. We have here, belonging to the parish of St. John's Church, about thirty communicants, a fair proportion of whom are males; the parish is made up chiefly by families from New England.

They are among the leading families of the place—educated and intelligent, who will continue to exert a favorable influence over others. Thankful I am that my "lot has thus fallen in pleasant places," and that we have so "goodly a heritage" already formed.

Bishop Lee made a visitation to this parish early in April, when five persons were confirmed.

We expect another visit the latter part of July, when as many more are expected to renew their baptismal vows. The town is among the pleasantest in the West.

Situated on the west bank of the mighty Mississippi, with railroad connections east and west, it seems destined to become a place of very considerable importance.

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INDIANA.

Vincennes—Rev. W. H. Carter.

WE have just enjoyed the Bishop's spring visitation, an occasion always to be pleasantly remembered, with the exception of the weather; for since my coming here, there seems to have been a special provision made for rain to accompany the Episcopal visitation. Some enterprising genius in the almanac line might make a fortune by predicting rain twice a year, on the days which the Bishop had appointed for his visit to Vincennes—he would probably make two sure guesses, which I take to be more than common accuracy. Only four were confirmed—a class rather smaller than the ones I have seen presented at the chancel in New York and Brooklyn; but I doubt if any rector feels more satisfaction with his eighties or nineties than many of us out West feel in presenting our classes, numbering all the way from one to a dozen, or perhaps fifteen.

I have no reason to be discouraged at the state of our church for the past year. There has been a growth, and that, too, while the population of the place has rather decreased. Sometimes I think the city is too old to be flourishing. It was founded in the same year with Philadelphia, but it is hardly as large yet. We live in hopes. For many years it was finished, but the railroads gave it a new energy, which is now dying out under the pressure of the political troubles. Still I believe the present depression to be only transitory.

Once a month I supply the vacant parish of Trinity, in Vanderburgh county, a parish far better supplied with members and with willingness than with financial ability. In fact, they are somewhat in debt, a thing common enough, it is true, but not encouraging if too long continued;

so I am pleased to be able to say that the amount needed is nearly made up. One large item on the credit side was a check from Lowell, Mass., sent to Trinity Church at the solicitation of a former member of the Lowell parish. And if the donors thereof had seen the little group collected at the church-door around the gratified possessor of the letter, and heard their praises of the generosity which would thus reach a thousand miles to help a feeble parish, they would have felt that the scene was fully worth the price. Such gifts as this help us more than the actual count of the money, because they give the clergyman a means of arousing his own home-people by the force of such an example.

I was in hopes that St. James' Church in Vincennes was out of debt, but a gentleman has awakened a claim which had slept for seventeen years, yet which ceased not to grow during its slumber, for the interest is the larger part of the claim. The strangest part of the affair is, that the account is now presented by one, who, though never a churchman, had been for many years a vestryman, a delegate to convention, etc., and who has often spoken of his liberality in *donating* to the Church this claim which he is now *presenting* with very different design and intentions. Since I have been rector, several bills have been paid for materials and work in the building of the church nearly twenty years ago. I do not know how we could have managed at all, had it not been for the ladies of the parish, who are by far the best working-men we have. It is to them we owe the repairs and preservation of the church; and I more than half believe the maintenance and regularity of the services. For a month past we have had daily prayers, a practice I have long ardently wished for; commenced with many misgivings, but now continuing with increasing encouragement. I am perfectly satisfied of one thing, that there is enough work to be done, if a friend can only hit upon the right how and when.

Crawfordsville—Rev. N. P. Charlot.

Having occupied this mission but two months, it could not be expected that I would be prepared to furnish a reliable statement beyond a very few of those facts which would necessarily come under my observation as a part of my first ac-

quaintance. And that acquaintance can scarcely be said to be formed, as yet, at Greencastle; for I have been there but once for the performance of missionary work; and then, not finding any suitable arrangements made for accomplishing the object of my visit, I returned the same day, (Saturday,) without holding divine service.

And yet, I will venture to express the opinion formed from what I have heard of that place, that if we had a church-building there, much might be accomplished for the permanent establishment of the Church.

Crawfordsville, the place of my residence, and where I expect to labor the most part of my time, is a very pleasant and thriving inland town, the county site of Montgomery county, and contains an intelligent and enterprising community.

St. John's Parish is small, containing only about twenty-six communicants; and the larger portion of them not able to do much in furnishing the necessary means for the support of the parish.

Here, as well as in most other places where the church has not been much known, she has, of course, to contend with those prejudices of the people which have been engendered and cultivated by that kind of religious education under which they were raised.

We have here a small but neat and comfortable church-building, in which to worship, a good congregation of worshipers, under ordinary circumstances, a Sunday-school in active operation, devoted and active friends of the Church, (mostly females,) and I see no reason why we may not hope that, with the divine superintendence and blessing upon the instrumentalities employed, this parish may be very considerably increased, and become instrumental for much good to this place and country.

The present state of political excitement has a very strong tendency here, as no doubt it has elsewhere, to distract the interest and retard the advancement of the Church; but we trust that, in answer to the prayers of his people, God will soon restore our country to its former peace and prosperity, and that we shall all see many new reasons for being more thankful for those political and religious privileges conferred upon us, in the preservation of these United States, than we have hitherto been.

Goshen.—Rev. C. A. Foster.

Since my last quarter's report, two communicants have been added to our number. The erection of temples of the Lord, such as these, is the thing that cheers the missionary's heart. If to his planting and watering there comes the increase from above, he feels refreshed and takes courage. It is true he has much with which to contend; but the meekness and humility of his Master tell him to deal patiently and gently with his enemies; that, if they revile, not to revile again; nay, rather pray for them that despitefully use him. He, accordingly, meekly hears of what others are doing to undermine the foundation of the church lately established among them. One person cried: "There are clergymen enough in the place for the wants of the people. The Episcopal Church is not needed. Let the Episcopalians unite with the ——." To which an Episcopal gentleman replied: "Episcopalians prefer to all others their own mode of worship and the way in which things are done in their own Church, and, besides, there are numerous persons of standing in this community whom the —— and other churches for years past have vainly attempted to draw. I think the Episcopal Church is the one that can alone satisfy them." Events are proving the truth of this expectation. Many of these very persons are now regular attendants upon the services of the Church. Other persons are circulating a Sunday-school book in which the Episcopal Church and the Romish are called one; in which it is stated, that the Episcopal Church, like the Romish, gives the sacrament of the Lord's Supper in one kind only to the people. These persons are now busy in their efforts to break up our Sunday-school. Secret agents are telling the families: "That the Sunday-school of the Episcopal Church is broken up." That people, professing to be Christians, can do such things, is marvellous! No wonder there are scoffers at the religion of the Cross! But painful as all this is to the missionary, he does not notice it; he goes on quietly with his own work, ever willing, if they thirst, to give them drink; if they hunger, to feed them. He commends them, in prayer, to the mercies of a merciful Saviour. If kindness and courtesy can melt them down to love, he will not fail to heap them as coals of fire upon their heads. Strife and contention never subserve the interests of the

Church. You can never remove the prejudice of a man who is determined, despite all you can say, to be of the "same opinion still." If you note the history of our Church, you will find that our accessions are from ranks that do not assail us. The peace and quietness of our Church are two of its strong recommendations, and, therefore, your missionary's rule is to give no offense and take no offense.

But amid the showers of these assaults, there comes occasionally encouragement to us in our labor. More than one of the heads of families, communicants of other denominations, have expressed the desire to unite with us, if their wives would follow them. They are pleased with the services, and say, that we do indeed preach the Gospel. One, whose wife is a ———, and will not go with him to the ——— church, is extremely anxious to meet her in the Episcopal, and has actually requested his friends to use their influence to that end. Another, a most violent ———, while he speaks highly of me, and is constantly supplying my family with the substantial of life, is ever crying down the Church as Romish. He frequently comes to the church, makes the responses beautifully and reverently, and says, he wishes to hear no better preaching. He permits his daughter, a young lady of eighteen, to attend our services every other Sunday. She, in heart, is an Episcopalian, is most anxious to be confirmed, but, for fear her father would forbid her entering the church again, dares not ask his permission for the purpose. And yet he has himself told me that were he to reside elsewhere, he would unite himself with the Episcopal Church!

A few days ago, had it not been for the courageous and desperate efforts of our Sexton and a stranger, our church would have been burned to the ground. Some children, for the purpose of driving out the rats they were hunting in a stable, set fire to the straw. The flame soon communicated with the fences and buildings closely adjacent to the church. But our two friends, standing on the roof of the vestry-room, battled most manfully with the flame and smoke, and, though badly scorched, stood their ground until they came off conquerors. These noble fellows will take no reward in money; but the vestry have ordered a handsome Bible and prayer-book for each, as a token of our gratitude. These they will not refuse.

The times are such that our people gave up all hopes of seeing the church com-

pleted this summer. But although I knew not where to look for means, my faith was such that I had no fears on that score. I felt confident that the great Head of the Church would send us help, and so He has. A few days ago, a gentleman, a mere attendant upon our services, put into our hands, unsolicited, a brick house and two lots, to enable us to go on and finish the church. Hearty, prayerful faith will draw down blessings. We now hope to occupy our beautiful church in a few weeks. What hath not the Lord done for us! Oh! may thousands upon thousands be born in this house for eternity!

The Rev. Jos. Adderly has been called to Mishawaka. That, in connection with South Bend, four miles off, is an interesting field. Mr. A. will meet at South Bend with much encouragement, and that despite two troublesome spirits, who will discourage his efforts, because indisposed to help in paying expenses. If we listen to the penurious in our field, nothing would ever be done for Christ and his Church. Thank God they are so few. But I must arrest my pen, and close, although I have much to write. Permit me a few more words. In the West, the Church needs men of strong faith, men of untiring energy, men wise as serpents, but harmless as doves; not men whose frivolous language and deportment are any thing but becoming to our holy religion, but men "lifted up from the earth," that they may draw all others after them, and, consequently, men who will go among the people, knowing nothing but Jesus Christ and him crucified. These are the safest men to send out, because they do not build up with one hand and pull down with the other.

Every missionary who has been any time in the field, will ratify what I have said.

Valparaiso—Rev. E. P. Wright.

The labors of your missionary at this station for the past eight months have, by God's blessing, produced the following results, namely: Twelve families, numbering over forty persons, have become regular attendants upon divine service; nineteen persons have enrolled themselves as communicants, some of whom had been deprived of the blessed privilege for long and weary years; and some were added by confirmation. A parish called "The Parish of the Church of the Holy Commu-

ion," has been duly organized, and application for admission into union with the Diocese of Indiana, will be made at the Convention which meets this week in the city of Indianapolis.

Our good Bishop has visited us twice within four months. These occasions were full of interest to our infant parish. Large congregations assembled to hear the Bishop preach, and to witness the administration of the Apostolic rite of confirmation, (six persons received the holy rite;) and a deep impression was made in favor of our beloved Zion upon the minds of persons who have always looked upon her with suspicion and distrust. The seed sown on these occasions can not fail of producing a rich harvest, when He, who alone can give the increase, vouchsafes to bless this work and labor of love.

As an item of interest, I may mention that it became my duty, upon the occasion of our Bishop's last visitation, to administer the sacrament of Holy Baptism by immersion. The candidate was a young woman brought up under Baptist influence, whose mother was confirmed at the Bishop's first visit. The deep-seated and conscientious feeling that immersion is the more scriptural mode of baptism, would not yield to days and weeks of careful investigation and pastoral instruction; so at last I consented to immerse her, inasmuch as the Rubric clearly admits of this mode of administering the Holy Sacrament. The effect will be advantageous for the Church, because it will silence her adversaries when they attack her upon this point; and it is a common point raised in Baptist communities against the Church.

The Holy Communion has been administered four times, or once in two months. This is as often as is practicable under the circumstances, since there are no vessels belonging to the parish, and we are obliged to borrow the set belonging to Michigan City.

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ILLINOIS.

Kewanee—Rev. J. B. Richmond.

OUR progress is not rapid, but we trust, nevertheless, on that very account, more sure. I sent to you, dear sir, a short time since, a printed report, read at Easter, on the annual celebration of our Sunday-school, thereby furnishing a full account not only of the formation of the

Sunday-school, but how, through that instrumentality, this church derived its existence and present prosperity. You may be aware that in our western country generally, there is not that appreciation of God's day, and of the privileges and blessings of his Church found in our eastern cities, towns, and villages. And hence the regular attendance in God's house, so far as my experience goes, is, comparatively speaking, small. This may, in some measure, grow out of the fact, that those who have come hither have been deprived for a long time of the blessings of Christianity, and so have grown careless, and have formed habits hard to overcome; but I am inclined to think the mass of the people were never, in the east, taught to prize and to love the religion of Jesus, and the Church which he established. Individuals and families will attend church one, two, and three Sundays, and then stay away as many more. This makes the ministerial work very difficult, for it is impossible to give line upon line and precept upon precept. To overcome this difficulty must be the work of time. At the services of St. John's, while generally well attended, there is not that continued regularity we so much desire to see, and upon which the healthful growth of the parish depends. We have had no omission of service, but frequent and full services during the Lenten season, and a course of special lectures to the young men during the past winter. Harmony and love prevail; and the vestry and wardens are doing all in their power for the highest good, temporal and spiritual, for their beloved Zion.

We have made quarterly collections for Diocesan Missions; and, two Sundays since, in reply to your earnest appeal, made an address, and took up a collection for Domestic Missions, which was forwarded by our Treasurer. Let me here state, that the collection on that day amounted to about twelve dollars, but before it could be forwarded, being in Illinois bills for the most part, it depreciated more than a quarter, which we regretted, but we *will try* and do better before the need arises to send again. The Bishop's yearly visit has not yet been made; a class for Confirmation will be ready. This town, like all others at the west, suffered severely in all its financial relations in 1859, and it has not yet recovered from the shock then received. Now the war-

fever rages, and all is excitement on the issue still pending. If peace and love shall predominate, and our Constitution and its laws be maintained, then may we hope for a greater advance in the progress of the Church, and in religion generally.

Sycamore—Rev. W. H. Roberts.

Since last reporting to the Committee, my missionary duties have been prosecuted as usual. Nothing of special moment has interrupted the regular routine of my work. I have held services twice every Lord's Day, and taken the charge of my Sunday-school. I have also officiated once during every week in the evening, and have opened the church for service generally, on the holy days.

Our last Lenten services were more fully attended than ever before. Those who considered themselves members of the parish, and attend regularly the services of the church, are beginning more and more to value them.

Our church-building, both externally and internally, is very neat and pleasant, and there is nothing now to prevent the carrying out, to the fullest extent admissible, in a distant and missionary parish, the ancient and beautiful rites and forms of the Church. That I have been able to inculcate the principles of the Church in their integrity, and that they have been so cheerfully received, is to me a matter of no ordinary pleasure.

And while this has been my aim, I trust I have not lost sight of the one paramount object, Christ Jesus our Lord—striving with all the means placed in my power to direct the mind to him.

My parish is somewhat extensive, embracing the whole county. There are many English families scattered about, and it is not uncommon for me to be called from ten to fifteen miles to visit the sick, sometimes to baptize them, and often to bury the dead. These arduous labors in many respects bring their own reward. For the most part done gratuitously, the missionary can not but feel that though poor in this world's goods, silver and gold having none, yet such as he has he gives—in the name of Jesus Christ he bids them believe and live.

The church here thus far is chiefly indebted for its support and prosperity to a single wealthy and benevolent family. Had it not been for the kind and fostering care from this source, your missionary

would have been compelled long ago to abandon this field. Hoping and praying that at no distant day God will enable the church here to become entirely self-supporting, the missionary labors on.

MISSOURI.

St. Joseph—Rev. R. H. Weller.

SINCE my last quarterly report I have baptized two adults and two infants. In other respects, things remain about as they were, with the exception of a steady increase in the number of communicants. Our situation in the towns of the west is such, that the real accession to our communion does not appear upon the reports. Our population is largely of a floating character, and sometimes when twenty-five or thirty have been added anew in the course of the year, our annual report will show an increase of only eight or ten. Removals still further west constantly reduce the number. So in some parishes, where clergymen have worked faithfully and zealously for the Church, and added largely to its numbers, their reports frequently give the impression that they have accomplished little or nothing.

We had begun arrangements for extending our church-building this season, in order to accommodate the congregation, but the breaking out of the civil war has compelled us to postpone the work until more prosperous times.

KENTUCKY.

Paris—Rev. J. A. Merrick.

IN answer to your request, that I should send you something of interest for the SPIRIT OF MISSIONS, I inclose the accompanying article, written by the Rev. Dr. Quintard, for the North-Carolina Church paper, and received by me a day or two ago. As the testimony of an *observer* to the present condition of my parish, it will be of more interest, perhaps, than any thing that I could furnish at present, and more forcible in favor of our missionary work. I trust that you, in the charity that hopeth all things, will not consider it inconsistent with due modesty for me to write thus in regard to outside attestation to the character of my labors.

A WELL-WORKED PARISH.

A short time ago it was the privilege of the writer to be present at a Litany Service, in St. Peter's Church, Paris, Ky., of which the Rev. J. Austen Merrick, Ph. D., is Rector.

After the service, the children of the parish school were catechised by the Rector, and their answers were so intelligent and reverential beyond any thing I have ever before met with, that I made inquiry as to the course of instruction pursued in the parish and Sunday-schools.

By referring to the Journal of the last Convention of the Diocese of Kentucky, I find that the Sunday-school consists of thirteen teachers, and ninety-eight pupils; the daily parish school, three teachers and seventy-six pupils, with an average attendance of sixty-seven. The children of the parish school recite regularly in the church-catechism every day, and, together with those of the Sunday-school, are thoroughly catechised, "openly in the church," on an average more than once a week by the devoted and laborious rector. During the last year the children were catechised four hundred and fifty-two times. "From little down to least, in due degree, around the pastor," they are gathered to learn those things which may make them wise unto salvation. Of children thus trained, what may we not hope! Knowing the Scriptures from childhood, rooted and grounded in the faith, uniform in doctrine and in practice, built up as living stones upon the sure foundation, the ever-changing opinions of the world will not harm them, for when the rain descends and winds blow, the rock on which they are built will be found the very Rock of Ages. "It is not too much to say," says a noble Bishop of the Church, "that, next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical instruction has, under Providence, been the great stay and support throughout Christendom of orthodox unwavering catholicity."

But it is not simply in this department that St. Peter's is a well-worked parish.

The Holy Communion is duly celebrated on all Sundays and holy days throughout the year. From the Journal of the Convention I find the Sacrament of the Lord's Supper was administered during the last year in public eighty-two times, to the sick three times—total, eighty-five times. On each occasion of its administration in pub-

lic, a written sermon was delivered, which, with lectures, homilies, and other pastoral instruction, amounted in the year to two hundred and one. Another evidence of a well-worked parish, I found in the congregational singing. The organ is placed near the chancel, and the "choral class," in the pews adjoining, lead the praises of the congregation. Another evidence of a well-worked parish is found in the number of baptisms, which has been greater since the incumbency of the present rector, than under all preceding rectors. So too of the confirmations. The largest classes ever presented in the parish have been by Dr. Merrick, and the annual average has been more than double that of preceding years. The number of communicants has been quadrupled. The offertory has increased from two hundred to one thousand dollars.

Here are evidences which can not be doubted, of earnest and devoted and successful pastoral work. One might suppose that such a pastor would find very little time for close and reverse study, and yet Dr. Merrick, admirable as he is as a pastor, is one of the most accomplished scholars in the Church. His thoroughly systematic habits enable him to perform with care what to most clergymen seem impossible. Greatly beloved by his people, he gains access to their hearts by kind and loving intercourse with them, alike in all time of their tribulation, and in all time of their prospect.

Would that we had a great company of such pastors in the Church.

Hopkinsville—Rev. W. E. Webb.

I have only to add, in addition to my last report, that I have lately baptized four adults, and presented eight candidates for confirmation, five gentlemen and three ladies. The additions are, I rejoice to say, of such a character as will, under God, give permanence to our church at Princeton, which has well nigh been destroyed by removals. With some twelve or fifteen communicants at this point—and such communicants—we may thank God and take courage. On Sunday week, having previously taken part in the examination, I presented in the Church at Paducah, Mr. J. E. Jackson for deacon's orders; and since my last report, Mr. Juny, to whom I then alluded, formerly a priest of the Romish Church, and re-

cently a member of my congregation here, has been received by the Bishop of Illinois to clerical functions.

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ALABAMA.
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Pushmataha—Rev. J. C. Waddill.

IN compliance with what is expected of me, I transmit a report including my official acts for the past six months.

By an arrangement made at the beginning of the year, I give three Sundays in the month to Pushmataha. Here, through the liberality of the community, and the energy of Church people, we have finished and ready for consecration a neat, beautiful church edifice. Individual members of the congregation have added a melodeon, font and stove. Our regular attendance is small, as we are truly a little flock.

The attractive feature is the negro congregation, for whom I have service Sunday afternoon. These services are always well attended; and the hearty responses, the lusty singing, and the propriety of demeanor testify to the interest manifested. There is also a Sunday-school for the negro children upon one of the plantations near, taught by the lady of the place and myself.

Three missionary stations occupy the rest of my time. At Butler and Mount Sterling I officiate once a month. There are some Church families in and near these places; but the prospects of accomplishing much good and building up the Church are not very encouraging. Some Bibles and Prayer-Books could be advantageously distributed. We have a Sunday-school in Butler, numbering some thirty scholars, which was started and is kept up by the exertions of a lady communicant.

My fifth Sundays are given to a neighborhood in the vicinity of Pushmataha, but having officiated there only once, nothing definite can be said concerning it.

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ARKANSAS.
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Van Buren—Rev. Wm. Binet.

I HAVE sent my resignation as missionary of your Board at Van Buren, Arkansas, to the Bishop of the South-West. I left Van Buren on the first day of April,

having been four years stationed in the same place.

During those four years Church principles, and with them Gospel life, have been spread in my parish; may God bless the grain of mustard-seed and make it grow into a comely stature.

My parish there included Fort Smith and Van Buren, two frontier cities, with a joint population of four thousand people. In Fort Smith we had not even a room to preach in. Sometimes I officiated at the military quarters, sometimes in the Presbyterian church, sometimes in a school-room. The great aim to be reached was to build a church. I gathered together the friends of the Church. They worked bravely. After three years of perseverance a neat and comfortable frame-church was erected, and only then did we call for a clergyman. The parish now is working on harmoniously and prosperously.

I remained at Van Buren, the most difficult portion of the field. At my arrival there we had a small building without comfortable seats and in debt. We paid the debt, organized the parish, fitted the little church, and gathered a few families into the fold. The little church became too small. We went to work, bought two lots, built a foundation, procured church-furniture, and paid out two thousand dollars; and I leave this post with a clear conscience, that with many deficiencies, I have done my duty, and that the people there can easily now pursue the path opened for them by your Society. Van Buren and Fort Smith ought to be very soon self-supporting parishes.

Pioneer bishops and clergy have much to endure in these new fields on the frontier.

The religious difficulties are immense. It is not skepticism you have to grapple with there; it is not even indifference, but a self-satisfaction, an unruly religious *ism*; every one professing Christianity, but in his own way, with his own private interpretation, with his own banner.

The true friend of the missionary, your Bishop, is doing a great and good work in Arkansas, by stimulating the energies of the clergy, and by toiling with increasing vigor and care.

Many thanks I owe to you and to the Society for patience, kindness, and goodwill.

May the Church of Christ be to this land a bond of unity and peace.

Western New-York.		
Baldwinsville—Grace.....	\$3 00	
Catharine—St. John's.....	4 00	
Lyons—Grace.....	5 44	
Utica—Grace.....	14 00	\$26 44
New-Jersey.		
Jersey-City—"H. L. H.".....	1 00	
Mount Holly—St. Andrew's Female Missionary Society.....	83 00	
South-Amboy—St. Stephen's.....	98 63	132 63
Pennsylvania.		
Bellefonte—St. John's.....	15 00	
Danville—Christ.....	7 50	
Derry—St. James's.....	2 50	
Germantown—St. Luke's, of which \$5 for N. West.....	124 04	
Honesdale—Grace.....	5 00	
New-Brighton—Christ.....	10 00	
Philadelphia—An old Churchman.....	100 00	
" " St. James's, a member.....	5 00	
Pittsburg—St. Peter's.....	26 56	
Scranton—St. Luke's.....	9 00	
" " S. S., daily bread, for Nashotah.....	4 00	
" " Infant School for Rev. J. L. Breck's Indian School,	2 00	70 00
Delaware.		
Claymont—Ascension.....	50 00	
Newark—St. Thomas's.....	20 00	310 00
Maryland.		
Anne Arundel Co.—Severn Parish.....	10 00	
Baltimore—Grace, special for Bp. Lay.....	205 31	
" " St. Paul's.....	37 05	
Harford Co.—Deer Creek Parish, $\frac{1}{2}$	5 00	
Havre de Grace—St. John's S. S.....	5 00	
Huntingdon—St. John's.....	5 00	
Washington Co., Hagerstown—St. John's, $\frac{1}{2}$	14 00	251 36
Georgia.		
Savannah—Christ, for Oregon.....	10 00	
" " From Ladies, per Julia Field, special for Bp. Lay.....	122 00	132 00
Alabama.		
Mobile—Christ, for Bp. Lay's mission..	2 50	
Texas.		
Galveston—Trinity, from a lady, toward the salary of Rev. B. Evans.....	10 00	

Ohio.		
Defiance—Phebe Greene.....	\$1 00	
Massillon—St. Timothy's.....	8 00	
Maumee—St. Paul's.....	2 00	
Napoleon—St. John's.....	8 60	\$14 60
Illinois.		
Galena—A lady $\frac{1}{2}$	2 50	
Kewanee—St. John's.....	7 72	
Ottumwa—Christ.....	13 00	
Sycamore—St. Peter's.....	8 00	31 22
Kentucky.		
Hopkinsville—Grace.....	5 00	
Paris—St. Peter's.....	1 29	6 29
Tennessee.		
Winchester—Trinity.....		10 00
Michigan.		
East Saginaw—St. Paul's.....		10 00
Indiana.		
Terre Haute—St. Stephen's.....		7 80
Arkansas.		
Helena—Special for Bp. Lay.....	29 65	
Lake Village—" ".....	33 55	
Little Rock—Christ ".....	20 00	
Washington—" ".....	20 55	108 75
California.		
Benicia—St. Paul's.....	26 70	
Brooklyn—Advent.....	4 75	
Marysville—St. John's.....	14 30	
Napa—St. John's.....	7 50	
Oakland—St. John's.....	12 45	
Outfit returned by a missionary.....	150 00	
Petaluma—St. John's.....	7 75	
San Francisco—Grace.....	95 00	
" " Trinity.....	40 45	
Stockton—St. John's.....	14 75	373 65
Washington.		
Ft. Vancouver—Through Dr. McCarty		25 50
Miscellaneous.		
"K. B. A.".....	1 00	
Epis. Miss. Assn.....	640 00	641 00
Total.....	\$4,327 40	
Amount previously acknowledged.....	32,966 77	
		\$37,294 17
Correction.		
In the April number, \$2.25, acknowledged as from St. Andrew's Church, Hanover, N. H., should have been Norwich, Vt.		

Episcopal Missionary Association for the West.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named churches and individuals, from May 2d to June 4th, 1861, viz.:

Massachusetts—Boston, St. Paul's Church.....	\$200 00	
" Roxbury, St. James's Church.....	5 00	\$205 00
New-York—Rochester, St. Luke's Ch.		36 00
Pennsylvania—Philadelphia, St. Luke's		
Church.....	25 00	
" St. Andrew's Church.....	200 00	
" Erie, Mrs. H. A. Brown, by Mr. J. S. McCulla.....	7 00	
" Susquehanna County, New Mil- ford, St. Mark's.....	10 00	

Pennsylvania—Downingtown, St. James's Ch., Miss Ann Hunting..		\$5 00	\$247 00
Total receipts.....			488 00
To which add balance on hand, May 2d, 1861.....			512 32
Aggregate fund.....			\$1000 32

To be received by the Treasurer of the Domestic Committee, when appropriated by the said Association.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1861.

LIBERALITY IN THE WORK OF MISSIONS.

THE following remarks, from the pen of one of whose urgent advocacy of the cause of Missions we have more than once availed ourselves, are, we think, well deserving careful and prayerful consideration. The stream of Christian benevolence can never be steady in its flow except there be at the fountain genuine Christian principle; never can it be uniformly abundant except the constantly constraining motive be *the love of Christ*:

"The liberality wanted is that which originates in Christian principle. As long as it is subjected to any inferior motives, its defects will be numerous, unavoidable, fatal. It will think highly of its smallest gifts; will be unduly influenced by the conduct of others; will wait for public excitement; and will ever be in danger of diminution, and even of total cessation. Nothing but a deep and abiding conviction of our vast, solemn, subduing obligations to God in Christ, can ever insure that cordial and entire consecration of our property, which his Divine commands, and the necessities of his cause, imperatively require. By taking the Christian to the Cross, and keeping him there in the presence of the great Sacrifice, he is made to feel that he is not his own, that his costliest offering, could he multiply its value a thousand-fold, would be utterly unworthy of Divine acceptance; and if called to pour forth his blood as a libation on the altar of Christian sacrifice, he would regard it as an ample explanation of his conduct to say, with an apostle: 'The love of Christ constraineth us.'

"The liberality wanted is that which provides itself with regular resources by acting on a plan. Business plans and systematizes in order to gain; covetousness schemes for selfish purposes; why should the cause of Christian benevolence alone be left to the uncertainty of impulses, and to the mercy of what the world may chance to have left? 'Upon the first day of the week, let every one of you,' says the apostle, 'lay by him in store as God hath prospered him, that there be no gatherings when I come.' Acting in the spirit of this direction, we should stately invite the Divine presence, so to speak, to audit the accounts of our worldly affairs; our offerings would be presented with cheerfulness because coming from a fund designed expressly to no other end than charity; and the cause of benevolence, no longer dependent on precarious alms, would be welcomed and honored as an authorized claimant, a Divine creditor; while what we retained for our own use would be divinely blest by the dedication of the rest to God.

"According to the apostolic language just

quoted, the liberality of the Christian should be distinguished not only by plan, but also by proportion. In assisting him to determine the amount of that proportion, the only step which the Gospel takes is to point him to the Cross of Christ; and, while his eye is fixed there in admiring love, to say, 'Ye know the grace of our Lord Jesus Christ;' 'Freely ye have received, freely give.' And can he, after that, experience any difficulty in deciding the proportion to be made sacred to God? Surely, he would rather exceed than fall short of the exact amount. *With* whom is he stipulating? *For* whom is he preparing the offering? Well may the recollection put every selfish thought to flight; tinging his cheek with shame at the bare possibility of ingratitude; and impelling him to lay down his all at the feet of Christ. Only let him pass near the Cross on his way to the altar of oblation, and he will not be long lost in the question of proportion; his only subject of anxiety will be that his richest offering should be so utterly unworthy. If poor, he will soon detect some small superfluity which can be retrenched, or some leisure time which can be profitably employed, 'Working with his hands the thing which is good, that he may have to give to him that needeth.' If rich, he will not, can not be satisfied with the gift of money merely, however large the amount: the cause of Christ will have his activity and his sacrifices also. Yes, the liberality wanted is that which gives, not a little from much, but much from a little; that which shall induce the wealthy Christian parent to offer up his pious son on the Missionary altar, and to lay beside him, at the same time, whatever may be necessary to make the oblation complete; that which shall constrain

the wealthy Christian to ascend that altar himself, taking with him all he has, and offering the whole as a Missionary oblation to God.

"In other words, the liberality wanted at the present crisis, is the liberality of Christian self-denial. And here we would not be understood to mean that the Gospel requires that every Christian should, at all times, be found in a state of voluntary and comfortless poverty. Were the thousand drains of selfishness cut off, the cause of Christ would find an abundance from his friends, and would leave an abundance to them all. When every Christian brings his all to Christ, every Christian will be able to take away with him again an ample supply for his most comfortable subsistence. But till then, is it not the duty of every one who would be deemed benevolent to institute the momentous inquiry which the Church is now more than ever called on to decide—whether, under existing circumstances, there can be any Christian benevolence without self-denial? Does not the Church itself require to be moved by examples of self-denial? Do not the very terms of Christian discipleship include a readiness to lay down life itself, if required, for the sake of the Gospel? Is not the teeming population of many a heathen district perishing at this moment in ignorance of Christ, because Christians will not lay down—not life—but some of it superfluities? And yet are these Christians living around the Cross, in sight of the crucifixion; and ever ready to acknowledge that they are bound by their obligations to it, to withhold nothing they possess, that has in it the least tendency to draw the world to the same center!"

We are glad to know that the recent Statement of the Foreign Committee has excited attention. In some instances special contributions have been made to relieve the financial embarrassments growing out of the present disturbed state of the country. Instances of individual liberality are also recorded. These, it is hoped, will be so multiplied that the work will go on free from any necessity for further reduction.

A clergyman in a south-western diocese—a diocese greatly distracted by conflicting political opinions—writes to a friend as follows:

"I am sorry to hear that the [Foreign] Committee are so largely in debt as you represent. In view of this fact I have concluded to make a donation, individually, to the Committee, of thirty dollars, a check for which amount I inclose to you. My own means are very much reduced; my salary will, perhaps, be not more than half it was last year."

CHINA.

LETTERS FROM REV. S. J. SCHERESCHEWSKY.

MENTION was made in the last number of the departure of the Rev. Mr. Schereschewsky, with an expedition for the exploration of the Western Provinces of China. The following letters to Bishop Boone give information of his progress and of what he had seen:

ON BOARD THE COWPER,
Saturday, March 9th, 1861.

RIGHT REV. AND DEAR SIR: Intending to write a full report from Han-Kow, I shall on the present occasion confine myself to a few general statements only. The admiral's expedition has thus far proceeded much slower than was expected. This was chiefly caused by several vessels having here and there run aground. The navigation of the Yang-tse from Shanghai to Ching-Kiang is quite difficult. Otherwise every thing has gone on very well. About two days ago, our party had to change quarters from on board the *Attalante*, to the *Cowper*, the former being sent by the admiral to survey the Po-Yang lake.

The country from Ching-Kiang upward becomes more and more hilly and picturesque, and presents a very different aspect from the dead level around Shanghai. Some of the scenery on either side of the Yang-tse is, if not grand, at least very pretty. The finest landscapes we have as yet seen are in the vicinity of the Po-Yang lake, namely, at Hû-Kow and Kiow-Kiang. Some of the hills there reach the elevation of nearly 4000 feet. At Nanking nature is also very beautiful; but "only man there is vile," very vile indeed, viler than I in the least supposed.

I have now a decidedly bad opinion of the Tai-ping insurgents. Since I have come in contact with them, and seen with

my own eyes what they really are, I have come to the conclusion that they are utterly unworthy of any Christian sympathy. The spurious Christianity which they pretend to profess, besides its horrid blasphemies, does not seem to have produced in them the slightest moral effect for the better. On the contrary, if it has effected any thing, it appears that it consists in rendering them by far worse than other Chinese. All the regions they have overrun are perfect deserts. It is impossible to form an idea of the ruinous condition of the places held by them, if not personally seen. No trade, no agriculture, nor any other element of even well-organized heathen society, are to be met with in the places occupied by these pseudo-Christian insurgents. It is positively preposterous to call them, as some do, "the regenerators of China." But more of them in my next.

For the last few days, we have had quite warm weather. The scenery here, while I am writing, (about 100 miles from Han-Kow,) is really magnificent. The country, being now occupied by the imperialists, exhibits more and more the signs of cultivation, a feature not met with in any region accounted rebel territory. The dialects spoken on the Yang-tse, from Ching-Kiang upward, are more or less modifications of the "Mandarin." I have thus far found little difficulty in getting on with the natives on the score of language. A little Shanghai colloquial, and a little "Mandarin," will carry one through this whole region.

I have thus far enjoyed good health, and hope that this has been the case with yourself and yours.

Yo-Chow, 140 miles above Han-Kow,
March 16th, 1861.

RIGHT REV. AND DEAR SIR: I mentioned in my last letter, that I purposed to write a full report of what has come under my observation thus far. I intended

to do this at Han-Kow. And if the time had allowed me, I might have done this very easily. I would have had simply to prepare a copy of my journal, in which I have entered almost every thing that I deemed worth noticing. I had supposed that we, that is, my traveling companions and myself, would stay at that place several days, so that I could find sufficient time to execute my design. But only one day was all the time that we could spend at Han-Kow, and this one day was necessarily spent in making the necessary preparations for our further progress. We were taken in tow by the Coromandel, the admiral ship, and have proceeded in this way only to this place, namely, Yo-Chow. The first intention of the admiral was to proceed much further, perhaps as high up as I-Chang, about 200 miles from this place. But he just now changed his mind, and is going to return to Han-Kow to-day, leaving at one o'clock P.M. And hence I have found it absolutely impossible to copy my diary, which to execute would require at least three days' hard work. And now the notice of the admiral's leaving us was so sudden, that I found it very difficult even to pen these lines without being a thousand times interrupted. I shall, however, endeavor, on the present occasion, to give such information with reference to the region through which I have travelled, as would answer, as I suppose, the purpose. And allow me to say, that after all, my personal incidents are, in my estimation, too trifling, and my way of relating them too indifferent, to try your patience with the perusal of the account of them.

And now I shall proceed to make a few statements with reference to the general appearance of the country on both sides of Yang-tse-Kiang, as far as we have proceeded. The aspect of the country from Shanghai to Ching-Kiang, about 153 miles distance, is very little different in its general features from the region around Shanghai. It is just as low, flat, and monotonous. Near Ching-Kiang, the banks become more elevated, and several ranges of hills run in different directions, so that the country assumes a hilly aspect. Some of the hills are of considerable height, and render the scenery very pretty. Both banks of the river are more or less hilly up to Kiow-Kiang, a distance of about 300 miles. From the latter place, about fifteen miles below Han-Kow, the country becomes level again for sev-

eral hundred miles, with the exception of here and there of detached elevations or small ranges of hills. At Ching-Kiang, the scenery is very fine. The city is situated on several hills, some of them high bluffs rising up perpendicularly from the water. There are also in its neighborhood some very pretty islands. The extent of the city will be the same as that of Shanghai. As mentioned in my last letter, Nanking is very beautifully situated. Its walls inclose a great variety of hills and valleys and plains, with several water-courses running through in different directions. It is perhaps the largest *walled* city in the world; there are about thirty miles around the walls. It is situated about half a mile from the southern bank of the Yang-tse, on a creek of considerable size, which is to the west of the city. It enjoys a very healthy climate, etc. etc. But the finest scenery I have as yet seen is to be met with in the vicinity of the Po-Yang lake, particularly Hû-Kow and Kiow-Kiang. Some hills in that locality reach the height of 4000 feet. But to judge from the lagoons and swamps that abound in that place, it must be rather unhealthy. And this I suppose can preëminently be predicated of Han-Kow, situated as it is, on a very low level, which even in this season of the year, is to a considerable extent under water. When the river rises, the whole region around that place must be completely flooded, to judge from the water-mark on the banks of the Yang-tse.

Han-Kow is an open town on the mouth of the river "Han," and hence the name. Opposite Han-Kow, on the other side of the Han, is Han-Yang. Both these places are on the northern side of the Yang-tse. Opposite, on the southern bank, stands the city U-Chang, the capital of Hû-Peh, and the residence of the viceroy. None of these three is, I suppose, larger than Shanghai. The former two, on the contrary, seem to be much smaller than Shanghai. The size of this place has, therefore, been grossly exaggerated. It is, I think, extremely ridiculous to suppose that it once contained eight millions of inhabitants. A million is perhaps the highest number that could be at any time assigned to these three towns, even in their most flourishing condition. At the present time, owing to rebel occupation, these three places put together will not, perhaps, contain more than one hundred thousand people. Of these three, Han-

Kow is fast recovering, Han-Yang in complete ruins, and U-Chang better preserved than any other town on the banks of the Yang-tse-Kiang. It is also quite a clean place, and has broader streets than many other Chinese towns.

The Yang-tse-Kiang is as broad here in this place, about 1000 miles from Shanghai, as it is near Ching-Kiang, and nearly as deep. It is, indeed, a magnificent river. At this place is the entrance into the Tung-ting lake, in Hû-Kow. It is the largest in China.

The country from the neighborhood of Ching-Kiang up to Kiow-Kiang has the appearance of a desert, rather than an inhabited region. You will see nothing but neglected fields, deserted hamlets, and ruined cities. The population has vanished from these once so populous districts. One may travel for miles without meeting with any signs of life. This is no exaggeration. It is almost impossible to realize the fact that only a few years ago this whole tract of land was as richly cultivated and as populous as any part of China. Whatever may be said of the insurgents, one thing is a fact, that desolation and ruin are the results of their occupation of any place. (The last place in their possession on the Yang-tse is An-king, in the province of An-Hwui.) The Yang-tse, through the above-mentioned region, exhibits the features of one of the most solitary streams. From Han-Kow and upward, it is almost filled with junks, going up and down. One would hardly suppose that he sees the same river, so great is the change from a dead silence to a scene of bustle and busy life, as the country in general seems to have risen suddenly from the dead. Throughout the whole rebel territory, as may naturally be supposed, provisions are very dear and scarce, and in some places not to be had at all. It has been the constant wonder of many: Whence do the rebels get their provisions, seeing that neither commerce nor agriculture is carried on among them?

As to establishing a missionary station in any part occupied by the rebels, so far as my judgment goes, it would be very impracticable, and of no use. The rebels, in spite of what has been asserted to the contrary, are very unfavorable to missionaries settling among them. They seem to be very suspicious of foreigners. They would prefer to have nothing to do with them. Besides, they believe that missionaries have nothing to teach them; on

the contrary that the former ought to be instructed by them. This much I have learned during my stay at Nanking. Even Mr. Roberts, the quasi "Minister of Foreign Affairs" among them, is barely tolerated at Nanking, simply on account of Hang-Kow Tsuen's personal regard toward him. They would like to get rid of his presence—the sooner the better. But I am in a great hurry—the admiral is going in half an hour—and simply conclude with the remark, that the best missionary station would be Kiow-Kiang, on the Po-Yang lake. Although not one of the healthiest places, it is much healthier than Han-Kow. The people are very friendly toward foreigners. The language is on the whole the Mandarin.

Letter from the Rev. E. W. Syle.

BROOKLYN, 29th May, 1861.

REVEREND AND DEAR BROTHER: In preparing communications for the SPIRIT OF MISSIONS I am constantly reminded of the two opposite ways in which the coöperation of a Christian community in any good work may be secured.

One is the way of the Romanists, who say to the people: "Make your offerings to God *through us*. We are his appointed agents, and are responsible to him. You need not be concerned as to the result, nor trouble yourselves about the manner in which your money is employed, for we are divinely guided, as well as divinely authorized."

This method, when honestly acted on, works efficiently, (notwithstanding the error in principle which underlies it;) because it touches a powerful spring in the human heart—the simple sense of obligation to God; and it satisfies the judgment of the conscientious by making them feel that they are pursuing a method indicated and approved by the Lord himself. The earnest-minded Romanist, therefore, presents his gifts "before the altar," and goes his way to attend to other things, not knowing—and indeed not caring to know—in what way his money is employed. God and his priest will attend to that.

The other way (which is distinctively the Protestant one) requires much more of the individual Christian. It expects him to *understand* what he is about to do with the resources God has committed to his stewardship; to take an *intelligent interest* in the works in which he engages; to pray

specifically for their success, and inform himself carefully as to their circumstances. *This* method also works efficiently, when thoroughly carried out; for it secures the prayers of God's "royal priesthood," the people of his love, making their petitions to the Father of all, through the beloved Son in whom he is always "well pleased;" and the earnest-minded Protestant feels that he is a "worker together with God," when he tries to be ready for every good word and work, and *takes pains to inform himself*, that any work in which he does engage may be truly counted, and be prayed over as "good" in the sight of God.

As has been remarked, either of these methods, *if thoroughly carried out*, is efficient to the end proposed, (whatever that may be,) for the reasons just now sufficiently indicated. And it should be added, that either method is *inefficient*, if not thoroughly and consistently carried out.

If the Romanist undertakes to supplement his method by conveying full and accurate information, and *so* enlisting the people's interest, he sets them off *thinking for themselves*, and that will never do for *his* purpose; consequently he *selects out* from the correspondence of the missionary his "Lettres Edifiantes," that is, such *portions* of his communications as will subserve the purpose of making the people feel that all is going on well and prosperously abroad, persecutions being counted a mark of prosperity. To publish the whole of what even *their* missionaries report home, would not answer the purpose at all. A Secretary of the Society "De Propaganda Fide" has been known to acknowledge that they would not dare to make any such free disclosures.

On the other hand, if the Protestant missionary—not having a hearty confidence in his own distinctive method of speaking out the truth, even the *whole* truth—if he undertakes to "keep to himself" (which is a mild, venial phase of *suppressio veri*) whatever he thinks will "stumble the faith of his weaker brethren," he makes a fatal mistake; he *impairs the confidence* of those who cooperate with him at home; he signs the death-warrant of his own influence. The distinctive peculiarity of the Protestant method is lost, and as an inevitable consequence, its efficiency also is gone. His letters may be considered "deeply interesting;" he may give charmingly graphic descriptions of men and manners; he may sketch very admirably the outlines of his field, and may be able to

lay off, even as a wise master-builder, the work to be done in that field; but if his brethren at home have in their own minds the *suspicion* that there are many unpalatable things *left unsaid* which they would like to "know about," before they join hands with him in carrying on the particular work he is engaged in, the missionary soon finds a "lack of service" at home corresponding to his own lack of candor abroad, and he has to go back and learn anew even that poor lesson of a low-grade morality: "Honesty is the best *policy*."

Such thoughts as these recur to me, dear brother, as I take up the recent communications that have come to us from China, especially those which relate to the Nankin insurgents. When that remarkable movement commenced, the Protestant missionaries in China had great hopes from it. Few hoped more than myself, and I am not ashamed to own it, but rather to feel (as Paley expresses it) that "a man ought to be ashamed of himself if he is not deceived sometimes." We could not be otherwise than hopeful when we found a large number—an immense multitude—of men and women receiving and acknowledging the Scriptures, observing the Sabbath, proclaiming the Ten Commandments, and opposing all idolatry, even destroying the images of the Romanists, as being "idols." Moreover, they sang Christian hymns, and used the Christian doxology; and they declared that they regarded the people of western nations as "foreign brethren."

Naturally and rightly, there was a strong presumption in their favor, when we found them professing such things, and moreover acting on them with a good deal of consistency, though they were almost entirely removed from the influence of the living missionary teacher.

And the interest which was so strong at the first has hardly diminished in degree, though it has confessedly been changed in character. The numbers of the insurgents have greatly increased, and their *political* influence has become extended over very large and important regions of the empire, so that foreign nations are at this moment considering whether or not they should be recognized as among the *de facto* governments of the world. At the same time, the *religious* element which predominated among them at first has evidently become less prominent, and has, moreover, deteriorated in quality, so to speak. It is now doubtful whether we can call them Christians at all; and, as an indication of this,

may be quoted the fact that, only a few months since, when the Shanghai Missionary Conference met to consider the *practical question* of dealing with the insurgents, (who had then recently captured Soo-chow,) not one of the missionaries present cared to discuss the question as first proposed: "Should we regard the Nankin insurgents as Christian brethren?" but the phraseology was changed into a form more susceptible of discussion, their recognition "as Christian brethren" being regarded as *out of the question*.

Under these circumstances, it is that we find ourselves obliged to *take some action* in the case of these insurgents. The time for such action has come upon us, and it may not be deferred. The British Admiral Sir James Hope, has headed an expedition up the *Yang-tse* river; amicable relations—at least amicable enough for trading purposes—have been established with the "powers that be" at Nankin; and a recent letter from a young American of our acquaintance, a communicant of our own Church, mentioning the fact of his having visited Nankin for mercantile purposes, and of his having been the *first* to do so successfully.

Now that, the diplomatists and merchants and travelers of our day should be prepared to enter upon their department of the great work to which Providence is now calling the western nations, and that the Church should not be ready to do her part, is an idea not to be entertained. The only question is: "What should we set about *first*?" And that we may have an intelligent understanding of the case with which we have to deal, we can hardly do better than consider the following document:

"TOLERATION OF CHRISTIANITY IN CHINA.

"*Edict for the Toleration of Christianity, given by the young Prince, the eldest son of Hung Siutsiuen, on solicitation of the Rev. Griffith John, the Rev. H. Z. Kloekers, and others, at Nankin, Nov. 1860.*

"The Decree of the Heavenly Father, the Heavenly Sire, and Our Sire, has been received; and it is our pleasure to proclaim it to you, our brothers Ho and Fuh; to you, our uncles, Kan, Tah, Yuh, Siu, Ngan, Hien, Fu, and Chang, to you all, our younger brethren, the heavenly leaders, generals of divisions, principal magistrates and magistrates general, divine controllers, court directors, metropolitan protectors,

divine leaders, members of the six boards, chief attendants; and to all our ministers, both within and without our capital, that you may know the same.

"The true doctrine of the father and the sire is the Heavenly Religion, and in it the religion of Christ, and the religion of the Lord of Heaven are both included. The whole world, with our sire and our self being one family, all who kindly and lovingly conform to and keep this doctrine, are permitted to come to our court.

"From a memorial presented by our uncles, Kan, Ngan, and Chang, we see and know that Yang Tuh-sin (Rev. Mr. John) and the others, missionaries from foreign lands, deeply interested in the Heavenly Kingdom, reverently obedient to the father and the sire, and grateful for the bestowment of power and authority to effect wondrous deeds, attracting the near and the remote, have come on purpose to observe these glories, to do homage to the High Ruler and to Christ, and to ask permission to propagate the true doctrine.

"Considering that the present is a time of war, and that troops are moving in various directions, we are truly afraid that the said persons, while devoted to the propagation of religion, may sustain serious injury by the revolutionary army, to our deep regret; seeing, however, that they are really faithful men, and reckon it as nothing to suffer with Christ, we do regard them with high esteem.

"Let our brothers and uncles, therefore, give commands, that they be treated kindly and lovingly, and that there be no occasion for strife or quarrel; and let all, realizing that the father, the sire, our sire, and ourselves are one family and one body, treat the missionaries with extraordinary courtesy. This is from the prince.

"NOTES AND EXPLANATIONS BY THE TRANSLATOR.

"For duplicate copies of the Chinese of the foregoing edict, I am indebted to the Rev. Messrs. John and Kloekers—the original of which, written on satin, with the vermilion pencil, by and in the name of the son of Hung Siutsiuen, and stamped with the seal of the Celestial king, his father, has been sent, by Mr. John, to one of the secretaries of the London Missionary Society.

"Mr. Hamburg, in his 'Visions' of Hung, gives the following particulars of this youth: 'In the tenth month of this year, [1849,] on the ninth day, [June 28,] at the rising of the sun, the first son of Hung

Siutsuen was born. Just at the same time, thousands of birds, as large as ravens and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled on the trees behind his house. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said the crowd of birds came to do homage to the new-born king.'

"Though I have tried to make a full and accurate translation of the edict, I am by no means sure that I understand the original. Indeed, I do not know in what sense some of the terms are employed by the royal youth; it is quite certain, however, and it is a notable fact, that *the toleration of Christianity* is freely granted, equally and alike, to both the Roman Catholic and Protestant missionaries.

"Two important inferences may be plainly drawn from this document; one regarding the polity, and the other touching the theology of the insurgents.

"It is often asked, have the rebels any regularly organized government? And if they have, what is it? Their long list of officers enumerated seems to me a sufficient warrant for an affirmative answer to the first. There can be no doubt that they have a regularly organized government, however much it may differ from that of the Manchus and from all that have preceded it. Many of its details are purely Chinese, and well defined; others, however, seem quite new, and it is not easy to say at present, what they are either in their theory or practice.

"The military element enters largely into the whole great movement; and there is in it likewise a strong theological element, with, as the edict evinces, something friendly toward foreigners. The probability is, and I have no doubt the fact would be patent enough if they were allowed to speak freely for themselves, that these men do not yet know what precisely will be their settled and permanent forms, military, civil, and ecclesiastical. At present, and at the distance we see them, they seem less a *state* than an army or a collection of armies. It is a fact, however, that they have a *civil* as well as a military department, yet, how far the two are distinct, the one from the other, I am unable to determine.

"I have said above, and I repeat it here, for the sake of emphasis, that I do not know in what sense some of the terms in the edict are employed. This is the case

both in regard to the titles of the officers and to the appellatives given to the Supreme Being.

"Yang Siutsing, the infamous Eastern king, was, evidently enough, a bold blasphemer and an imposter, but it is not so clear that these two epithets are justly applied to the deceased Southern and Western kings, or to Hung Siutsuen, now styled the Celestial King, Tien Wang. With our notions of things celestial and terrestrial, there is a shocking impropriety in calling any human government or ruler *heavenly*. But men's notions, like their tastes, will differ; and keeping in mind the very limited instruction these men have yet had in Biblical theology, they should not be judged of by us too hastily.

"The four distinct persons, in the edict designated *Yay, Tay, Toy, and Chan*—that is, God the Father, Jesus the Saviour—Hung Siutsuen, and his son, are declared to be *one family and one body*: in what sense they are so regarded is not evident; but this is evident, and I think certain, that they are declared one in quite the same sense, if not exactly the same, as in a previous clause, where the young prince says, the whole world, all its nations and individuals, with our sire, and our self, are *'one family.'*

"This may be too favorable a view of the use of the terms in question; and for the present I am not anxious to defend it. At the same time it is not only safe, but right for us, until more fully informed, to put the most favorable construction upon the language of men struggling, as they are, amid thousands of difficulties, for light and freedom.

"The composition of the edict, considered in a literary point of view, is by no means bad; on the contrary, if it be the work of the young prince, now only in his twelfth year, it certainly does him no small credit.

E. C. B."

Instead now of adding remarks and explanations, I will only beg those whose interest in missions leads them to peruse these pages, to read the so-called "Edict," together with Dr. Bridgman's remarks, a second time, giving special attention to the following points:

1. The "Decree" which the young prince says "has been received," purports to come from "the Heavenly Father," the "Heavenly Sire," (our blessed Saviour,) and "Our Sire," (HUNG SIRE-TSIEUN,) *collectively*. The proclaiming of it is intrusted to a lad of twelve years old.

2. The foreign missionaries are represented as having come to Nankin on purpose to observe the "glories" there exhibited, and to "ask permission to propagate the true religion."

3. The translator (a missionary of nearly thirty years' acquaintance with Chinese) finds the phraseology so unusual and hard to render, that he candidly says he is "by no means sure" that he understands the original. His other remarks on this point are deserving of careful attention.

Hoping that at least our brethren in the ministry, to whom their congregations naturally look for instruction in such matters, will comply with my suggestion, and give these documents a second reading, and promising myself the pleasure of resuming the subject on a future occasion, I remain, Reverend and dear brother, yours, in the common work of our common Master.

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AFRICA.

Rev. C. C. Hoffman's Journal.

CAPE PALMAS, W. A.

Saturday, March 16th.—Morning occupied with business and hearing recitation; in the afternoon went over to the station. Found that a difficulty had arisen between two of the Christians, which will require my attention.

Sunday, 17th.—The steamer arrived today. Had service at St. Mark's, but did not feel well enough to go to St. James' in the afternoon.

Monday, 18th.—Spent the morning at the station, learning and settling the difficulty which had arisen there; faults on both sides confessed and forgiven. At 2 o'clock started for Rock Town, and administered the Holy Communion there at 4½ o'clock. Among the communicants were two blind men and one sick woman. I had fever at night, and was prevented thus from going to Fishtown as I had intended.

Tuesday, 19th.—Visited the house of G. T. Bedell, where I gathered a few native Christians and had prayer with them; then started on my return, and reached home about 1½ P.M.

Wednesday, 20th.—Sick with fever.

Thursday, 21st.—After the morning duties, attended a meeting of the Sunday-school teachers at St. Mark's Church.

Saturday, March 23d.—Went to the sta-

tion, visited two towns, and talked to different groups of people; gathered the Christians in one of the houses, and had a talk and prayer. These Saturday afternoon meetings with the Christians are very pleasant. At the close of my walk in the heathen towns, I return to the Christian villages, and all coming together in the largest house, I make them a short address and close with prayer.

Sunday, 24th.—Service at St. Mark's at 10½. Visited a parishioner who had sent for me, and the Sunday-school before service. After the morning services, crossed the river and had service at St. James'. A very interesting talk with Po, the husband of a Christian woman who lives in a heathen town; returned to Asylum for evening prayers.

Passion-Week, Monday, 25th.—Learned by letter from the Superintendent at Mt. Vaughan, that many of the boys were under serious impressions. Our service at St. Mark's was held at 5 P.M.; a good attendance.

Tuesday, 26th.—Besides hearing recitation of Harris and Seton, was busy this morning in preparation for the pulpit, for the afternoon and Sabbath. Walked about two miles to visit a sick man, and reached St. Mark's in time for afternoon service. Coming in, I met some of the high-school boys, and had religious conversation with them. A number of our Asylum girls also are more than usually serious.

Wednesday, 27th.—A goodly number present at lecture this afternoon. The Paschal Lamb was the subject. Visited a family in great poverty, sickness, and suffering.

Thursday, 28th.—One of our girls dangerously ill. Sent for a nurse and doctor. LECTURED at St. Mark's in the afternoon, on the seven sentences of Christ on the cross. A storm prevented many from attending.

Good-Friday, 29th.—Services at 10½; a good congregation. As all the boys from the high school were at church, I detained them to speak to them. A work of grace has indeed been going on among them. I received eight as candidates for confirmation at Whit-Sunday, two for baptism. Two communicants were restored.

3 o'clock, P.M.—Went to St. James'; had about one hundred and twenty persons present—colonists and natives. After service, stopped to talk to a native

man who was waiting to see me. He was a stranger to me. He told me he frequently attended church, and he believed the Gospel. I asked: "If you believe, why do you not join God's people, and be baptized?" He said: "Must I not first know about a thing before I do it? Therefore I attend church." I asked: "What do you know of God's things? What have you learned by attending church?" "I know," he said, "God sent his Son to die for sinners." "Are you a sinner?" "Yes." Here I found *fruit* where I did not expect it. May the Lord lead him on from strength to strength.

Saturday, 30th.—Amid Saturday's business and interruptions, finished my Easter sermon. Attended service at 5 P.M.; Easter evening at 7. We had twenty-six native Christians at our house to attend the Christian supper before communion. Services were had in the school-room; and then in the supper-room a plain repast was furnished. A native Christian addressed them here, and the kind messenger who arrived that evening made some remarks also.

Easter-Sunday, 31st.—Early service at St. Mark's at 6½ o'clock. A bright morning; the mist just rising from the valleys, showed the tops of the hills like islands at sea. The children started at sunrise for church, chanting and singing as they went. A good number of the congregation were assembled. The services were interesting. Took breakfast at a parishioner's near by. Visited a sick woman and dying child. Service at 10½; preached from "The Lord is risen;" a large congregation; seventy-four communicants. Mr. Messenger assisted in the administration of it.

Rested and took refreshments sent me, and at 2½ crossed to the native station. Mr. Messenger spoke and I followed. At 4½ returned to St. Mark's for the examination of the Sunday-schools. Mr. Messenger took the service at night; altogether I felt that God had greatly blessed us on this Sabbath.

Monday, April 1st.—Vestry-meeting this afternoon. Mrs. Hoffman sick.

Tuesday, 2d.—Recitation from 11½ to 1½. Mr. Harris mentioned to me the case of an old man, which interested me. Two of the Christians from the village were engaged cutting their farm, and at noonday, resting, they were joined by an old man, who had a farm next to them. They talked to him of the "things of God."

He became much interested, and many times at noonday would come aside, and resting from his work, talk with these two Christian men. The old man had a son of about twenty years of age; he was taken sick and died. The two Christians went to his house to see him and comfort him. This kindness affected him. He promised to go to church to hear more of God. The next Sunday, when the bell rang for singing-school, supposing it was for church, he came; but discovering his mistake, he walked to the water side, and sat down on the bank. Mrs. Harris sent for him, and the messenger returned, saying he was weeping for the folly of his past life, the words of the Christians, and the loss of his son.

I went the same afternoon to see the old man; learning I was coming, he came to the station to meet me. He seems to have an humble spirit, and to be a sincere seeker after truth. May God, by his Spirit and blessing on the means of grace, lead him from strength to strength.

Wednesday, 3d.—Buried the child I had been visiting for some weeks. Mother so poor that I had to have the coffin made and the body carried to the grave.

Thursday, 4th.—Left the Cape for Cavalla in company with fourteen teachers and catechists, to attend the convocation. Reached there at 7 P.M.

Cavalla, Friday, 5th.—Service was held in the Church of the Epiphany at 10½ o'clock. Sermon from the text, "Faint yet pursuing." The Holy Communion was administered. In the evening an interesting missionary meeting was held; at which reports and addresses were made.

Saturday, 6th.—The usual business-meeting was held; after which an examination of candidates for orders was held; then a meeting of the Standing Committee, and a prayer-meeting in the evening.

Sunday, 7th.—Service at 7 A.M. Text, "Where is your faith?" Made an address to the natives at 11. Visited the Sunday-schools, addressed the girls, and made an address at night after the sermon by the Bishop.

Monday, 8th.—Took an early start for the Cape; stopped on my way at Spring Hill, and reached home about noon.

Tuesday, 9th.—Much fatigued; resumed duties here. Visited the station.

Wednesday, 10th.—Visited the native town opposite the Cape, and had an interesting conversation with a Krooman.

Thursday, 11th. — Went to a native town to see "Gray," an old man referred to on the 2d. He had just come from his farm. Had an interesting talk with him and his wife's father from the Bush country.

Friday, 12th. — "Old Gray" came to prayers this morning. In conversation with him, he said he thanked God when he eat his food, and he prayed to God to give him a new heart, and make him understand the things of God, because he was his child.

MISCELLANEOUS.

Extracts from an Address delivered by the Bishop of Victoria,

AT A MEETING HELD IN DUBLIN, APRIL, 1861.

MISSIONARY EFFORTS AT HONG-KONG.

I SHOULD state that in the colony of Hong-Kong, though it is a day of small things, we are doing something to extend the kingdom of Christ. In my own house, in which I reside—St. Paul's College—we have forty Chinese boarders, who receive the benefits of a Christian education. And the Government is not altogether useless with regard to the work of Christian education amongst the native population. £1500 a year are spent by the Colonial Government in instituting Government free day-schools in different parts of the city of Victoria and the village in the island of Hong-Kong. When I left Hong-Kong, between 800 and 1000 Chinese boys were registered on the books, and received a gratuitous daily course of instruction, of course through the medium of the Chinese language, and employing as class-books their own Confucian classics. I am glad to state to you that a very liberal and unobtrusive course has been adopted by the local government. I am myself Chairman of the Board of Education, and we have six other members of the Board, of whom three are clergymen and one of them a missionary. We have made the Chinese New Testament a text-book in the schools. We requested our inspector of schools to establish it as a rule in the various free schools, and to instruct our school-masters, that if any Chinese parent objected to the New Testament being committed to memory by his sons, then the master should wait upon

him at his own dwelling, and endeavor to show him the unreasonableness of his objection; and if he continued in his objection, then that, as to the son of that parent, we should not enforce his instruction in the New Testament; but I may tell you this, that we have never, so far as I am aware, had any case of a Chinese parent objecting; but, on the contrary, we have had one case of a heathen Chinese parent sending a message to the school-master that his child should not be instructed in the books of the Confucian sages, but should be altogether instructed in the Book of the Christian religion. And now the first book we put into the hands of those 800 or 1000 Chinese school-boys is the New Testament! and there is not a single youth who has been six months in our schools who has not committed to memory the greater portion of our Lord's Sermon on the Mount!!

Now I believe that the post of inspector, which was lately filled by a Lutheran missionary, who has recently resigned, if filled by a competent man of missionary principles, would afford a large sphere for influencing favorably toward the Christian religion the native population of Hong-Kong, amounting now to 80,000 souls.

CONDITION OF THINGS IN JAPAN.

Then, if I look northward to the partially opened region of Japan, what a call there presents itself to some of the younger clergy to go forth in the spirit of Evangelists, and await the openings, and take advantage of the opportunities that arise along the coast of the Japanese empire. At the present time there are difficulties. The Japanese Government fear the introduction of revolutionary ideas. They are not like the Chinese people, who are but partially subject to the central Imperial power; on the contrary, the Government of Japan is a strong, well-compacted organization. It consists of an aristocracy of about 264 territorial lords or princes of the empire, who possess all the privileges and powers of petty chieftains and sovereigns in their respective territories; and within that body there is a close oligarchy of some eight or ten members, who form an administrative Council of State, and are at this time the real governors of Japan. Now, this proud and exclusive body remember certain events that transpired about three centuries ago—the civil convulsions and internal conflicts that then took place; and they remember

too, that the representatives of Christianity—the emissaries of the Papacy—helped to increase the violence of civil discord; and there is now a strong dislike to any thing like the introduction of the Christian religion into that country. I believe that the receiving of a copy of the Holy Scriptures, or the reading of the Bible, would entail certain death on any Japanese subject. And such being the case, of course the missionaries who go forth must be eminently qualified, by prudence, discretion, and solid judgment, for so precarious a tenure of their position. But I also believe that such is the friendliness, such the enlightened spirit, and such the susceptibility to kindness of the native races, that if the missionaries are content to reside in their stations, and to exhibit the amenities, the suavities, and the graces of the Christian religion, they will produce an impression upon the native population, and the door of usefulness will be considerably enlarged.

The most promising career of usefulness is, I believe, for a clergyman to go to each of the newly opened ports, especially commencing with the Consular port, Nagasaki, and employ himself by administering to the spiritual necessities of our countrymen and Europeans in those ports, giving his spare time—for there are very few members of those European communities there: not sufficient to engross the entire time of an active missionary—to the study of the language, and thus, by linguistic preparation, make himself ready for more aggressive attempts upon the superstitions and errors of the population at some future time. The Society for the Propagation of the Gospel in Foreign Parts is willing to send such a missionary-chaplain to Japan. The Church Missionary Society is unwilling to establish a mission there; but the other Society have expressed to me their willingness to set apart £1000 in the present year to send forth any clergymen who may offer themselves for this work.

Extract from the Annual Report of the Church Missionary Society.

CONTINUED FROM THE LAST NUMBER.

WEST INDIA MISSION.

The Robert Money School has greatly improved in its efficiency, and the number of its pupils has risen from 300 to 400 in the last year. Bible instruction forms a

prominent part of its education, and no difficulty has been experienced in inducing all the elder pupils—including Hindoos, Mohammedans, Parsees, and Roman Catholics—to purchase for themselves copies of the Holy Scriptures, which they take home with them. Female education has been carried on with success by a zealous lady teacher, who reports that Mohammedan women, who before used to avoid religious conversation, now come in numbers. The Mission at Nasik has been vigorously worked. During the last year there have been here 107 baptisms, of whom 48 were adults. At Milligaum two missionaries are laboring, who report that the number of native Christians have greatly increased during the year. A native catechist has devoted himself to instruct the railway laborers near Milligaum, nineteen of whom have become candidates for baptism, and eleven have been baptized. A spirit of inquiry of a very promising kind has lately sprung up at Aurungabad, in the territory of the Nizam; and, upon the missionaries from Nasik going there, more than 100 persons were found anxious to place themselves under Christian instruction, and twenty-four sufficiently advanced to receive baptism. One of the Society's missionaries now resides at Aurungabad to foster this remarkable spontaneous movement.

SOUTH INDIA.

The Committee enter upon their Report by a word of affectionate respect for the late Bishop Dealtry, of Madras, who has ever shown himself a wise and zealous patron of the Missions of the Society. The Mission in Madras has been in a weakened state through the illness and departure of the European missionary. The Zelugee Mission occupies three important towns, the centers of large districts, each of which is occupied by two or more European teachers. The Vernacular School at Masulipatam has maintained its high position, and has gained a high distinction by the conversion of four Brahmin youths, seventeen years of age. During the past year the missionaries have visited Rajapur, where they found Christianity advancing, from the spontaneous efforts of the natives. The Committee enter upon their Report at Tinnevely with unusual solemnity, the events they have to record being so full of glorious hope of future progress. First, there has been an important revival movement at the north west extremity of the

province, and there has also been an independent and large increase of converts in the south eastern extremity. The first movement began among a few school children who became suddenly affected by an earnest desire for the pardon of their sins. It rapidly extended; native teachers, hitherto supine, worldly-minded, and even living inconsistently with Christian profession, became deeply penitent, and powerful preachers among their friends and neighbors. The effect of the movement on Christian missionaries and the older and more experienced catechists is thus described: "Amidst the scenes we are now witnessing, one prevailing feeling is a fear lest our presence should check and divert the work of God's Holy Spirit. This remarkable movement bears a great resemblance to that in Ireland. It soon began to exhibit concomitant symptoms of questionable and deceptive character; but the really awakened converts soon took their stand upon sure ground. Still there was need of great discernment to suppress needless animal excitement without discouraging the workings of a really spiritual character. A spirit of large expectations, tempered but not overlaid by a sound mind, is the one which needs cultivation under the existing circumstances of this movement. The second encouraging movement in the older districts of the Tinnevelly Mission is far more extensive, and mixed up with feelings of unalloyed hope. The origin of the movement is to be traced to special prayer-meetings at the commencement of last year, which, in many instances, have been kept up. Accessions of converts have been much larger than in former times. In the first six months of the year they amounted to 216 souls. In another of the Tinnevelly districts the report is, that 607 persons have been brought into the fold of Christ. A third missionary states the statistical returns show an increase of 781 converts during the year, and the attention of the people at the public services and to the preaching of the Gospel has shown a marked improvement. Although, therefore, the same spirit of revival has not been witnessed in the South as in the North, yet the Holy Spirit's influence has fallen upon the hearts of the people as the gentle dew from heaven. In the whole of the returns enumerated—and returns have not been received from the whole of the district—no less than 1,600 converts had been made. The missionary work at Travancore and Cochin has

also made an encouraging progress, and large blessing has rested upon their labors. Great progress has been made in the conversion of some natives of the lower castes, lately slaves in Travancore. Christianity has even penetrated to a caste who live the life of savages in the woods, and "never," says one of the missionaries, "shall I forget my first preaching to some fifty of these men in the jungle. Their joy, their wonder, their various peculiarities, their deep ignorance, all moved me." The Committee regret that they can report no relaxation on the part of the Indian Government of their rule to exclude the Bible from the Government system of education. A petition has been presented to Parliament for the admission of a voluntary Bible class in Government schools, and more than 2000 petitions were presented in favor of the Duke of Marlborough's motion on the subject. The Committee do not attribute to the Government indifference or opposition to the progress of Christianity. They believe that the adherence to that policy arises from the fiction of neutrality—a fiction which has been proved to be impolitic, and impossible as well as unchristian, and they will not cease to submit to Her Majesty's Government whether it is consistent with sound policy to maintain its present position of antagonism to the great current of Christian feeling in this country, to the movement in India, and to the judgment of some of the most successful administrators of the Indian service.

CHINA.

The Society has simply maintained its ground at Foochow and Shanghai during the past year. At Ningpo the Mission has been largely prospered, and the number of baptized members has increased from 105 to 140, and the communicants from sixty six to eighty four. The work at the out station of Seenpo, which is carried on by native teachers, with occasional visits from the European missionaries, has been, on the whole, satisfactory. The success of this experiment has induced the missionaries to establish three additional out stations. The Taeping movement has broken down existing systems of idolatry throughout vast regions of China. These regions are perfectly open to the Protestant missionary, and have been providentially prepared for his labors. They invite the Church of Christ to come and take possession of the land, whilst the liv-

ing voice of the leaders of the movement echo the invitation. The insurgents, however, can only break down. They have no power to build up. This must be the work of the Church of Christ.

The Committee select for their concluding remarks one feature in their review of the proceedings of the past year which is full of encouragement and instruction—a feeling not unrecognized in former annual Reports, but remarkably developed during the last few years throughout the Mission field. This feature is, a spontaneous action of the natives, both in seeking and in spreading the truth. This feature has become so marked and important at the present day as to excite in the minds of

your Committee the inquiry whether we are not entering upon a new era of Missions; whether we may not apply the Divine illustration: “When the fig-tree putteth forth her leaves, ye know that the summer is at hand.” This spontaneous action in the midst of heathendom becomes more significant when viewed in connection with the revival movement in many parts of Christendom, and now extended to North Tinnevely and Jamaica. These two remarkable features, concurrent at the present day, at home and abroad, bear, as your Committee believe, the stamp of a Divine dispensation, and are the first fruits of a general outpouring of the Holy Spirit.

INTELLIGENCE.

WE learn by letters from Bishop Boone that, in consequence of failure of timely receipts from this country, he had found it necessary to disband the Boys' Boarding School. Eighteen of the pupils had been transferred to the School of the Church Missionary Society, which had some time previously been placed under the care of Miss Fay. To this position, Miss Fay was invited by that Society after Mr. and Mrs. Doyen assumed the charge of our Boys' School, and accepted with the consent of the Bishop. Miss Fay, however, we are happy to say, is still a member of our Mission.

In consequence of the disbanding of the School, as above mentioned, Mr. and Mrs. Doyen have retired from the Mission.

The Bishop advises the Committee of the return of Mr. Hubbell to the United States.

In a letter dated *Shanghai, April 6th, 1861*, the Bishop writes: “There is nothing just now to report from China save the return of the Expedition from Han-Kow. The general feeling is that of disappointment; the Rebels are threatening Han-Kow, and will no doubt worry any place where trade grows up. There is only, it is supposed, an unlimited market for opium, arms, and ammunition.

The Rebels, in my opinion, are a sham out and out; especially when they make any pretension to morality.

LIST OF PACKAGES RECEIVED TO JUNE 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
Mass., Boston—NO ADVICE.....	Mrs. C. Keith, China.....	1 parcel.....	Ship "Kathay."
Pa., Philadelphia—O. H. P. Conover, Esq.....	Bishop Boone, ".....	1 parcel.....	" "
" " " ".....	Miss J. R. Conover, ".....	1 parcel.....	" "
Vt., Fairfield—R. K. Barlow, Esq.....	Rev. C. Keith, ".....	1 tin can.....	" "
Ga., Savannah—Miss I. C. Habershaw.....	Bishop Boone, ".....	1 box.....	" "
Pa., Philadelphia—T. B. Peterson, Esq.....	Miss J. R. Conover, ".....	1 parcel.....	" "
" " NO ADVICE.....	Rev. C. C. Hoffman, Africa.....	1 box.....	" "
" " Rev. Dr. Newton.....	" " ".....	1 parcel.....	" "
Mass., Boston—NO ADVICE.....	Mrs. Hoffman, ".....	1 parcel.....	" "
Pa., Philadelphia—Rev. E. W. Hening.....	Bishop Payne, ".....	1 box.....	" "
" " Rev. E. Lounsbury.....	Cape Palmas Crph. Asyl., ".....	1 box.....	" "
N. Y., New-York—Miss Turner.....	Mrs. Payne, ".....	1 box.....	" "
Pa., Philadelphia—Rev. J. Rambo.....	Bishop Payne, ".....	1 box.....	" "
" " " ".....	Rev. G. W. Gibson.....	1 parcel.....	" "
N. Y., New-York—Evangelical Knowledge Society.....	Rev. C. C. Hoffman.....	1 parcel.....	" "

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 15th to June 15th, 1861.

New-Hampshire.

Concord—St. Paul's Chapel S. S.....	\$10 00
Portsmouth—St. John's, from a member, \$3; Ladies' Missionary Soc., China, \$10; Africa, \$15; Japan, \$15; from a lady, \$1.....	44 00 \$54 00

Vermont.

Enosburgh—Christ Ch.....	5 00
Norwich—St. Andrew's S. S.....	2 00
Rulland—Trinity S. S.....	16 00 23 00

Massachusetts.

Amesbury—St. James's, for Af.....	5 00
Andover—Christ Ch.....	25 00
" From Mrs. B. H. Punched for Af. 20 00	
Boston—Grace S. S., for Af.....	85 00
" St. Paul's.....	200 00
" Trinity, from Ladies' Miss. Soc., for educating a child in China.....	25 00
Dorchester—St. Mary's.....	170 76
Lanesboro—St. Luke's, for Af.....	5 00
Lenox—Trinity.....	5 00
Lynn—St. Stephen's Ch.....	5 00
Marblehead—St. Michael's.....	10 00
Newton Lower Falls—St. Mary's.....	27 18
Springfield—Christ Ch. S. S.....	19 00
Taunton—St. Thomas, \$30; for China, \$20; Af., \$20.....	70 00
Waltham—Christ Ch. S. S., for China and Af.....	22 00 696 94

Rhode Island.

From a friend, $\frac{1}{2}$	1000 00
Barrington—St. John's, $\frac{1}{2}$	6 00
Newport—Zion.....	22 34
Providence—Redeemer; a friend, for Greek Missions.....	3 00
" St. John's Philanthropic Society, for Western Af.....	207 00
" Miss. col. in Chapel for For. Miss.....	6 71 1245 05

Connecticut.

Bethany—Christ Ch.....	5 00
Hartford—Christ Ch.....	61 23
" Trinity College Miss. Assoc., for Sandwich Islands.....	5 00

New Haven—St. Paul's, \$79 35; S. S. for Af., \$23.....	102 35
" St. Thomas S. S.....	36 48
New-Britain—St. Mark's.....	35 00
Southport—Trinity.....	16 75
Watertown—Christ Ch.....	2 00 \$266 81

New-York.

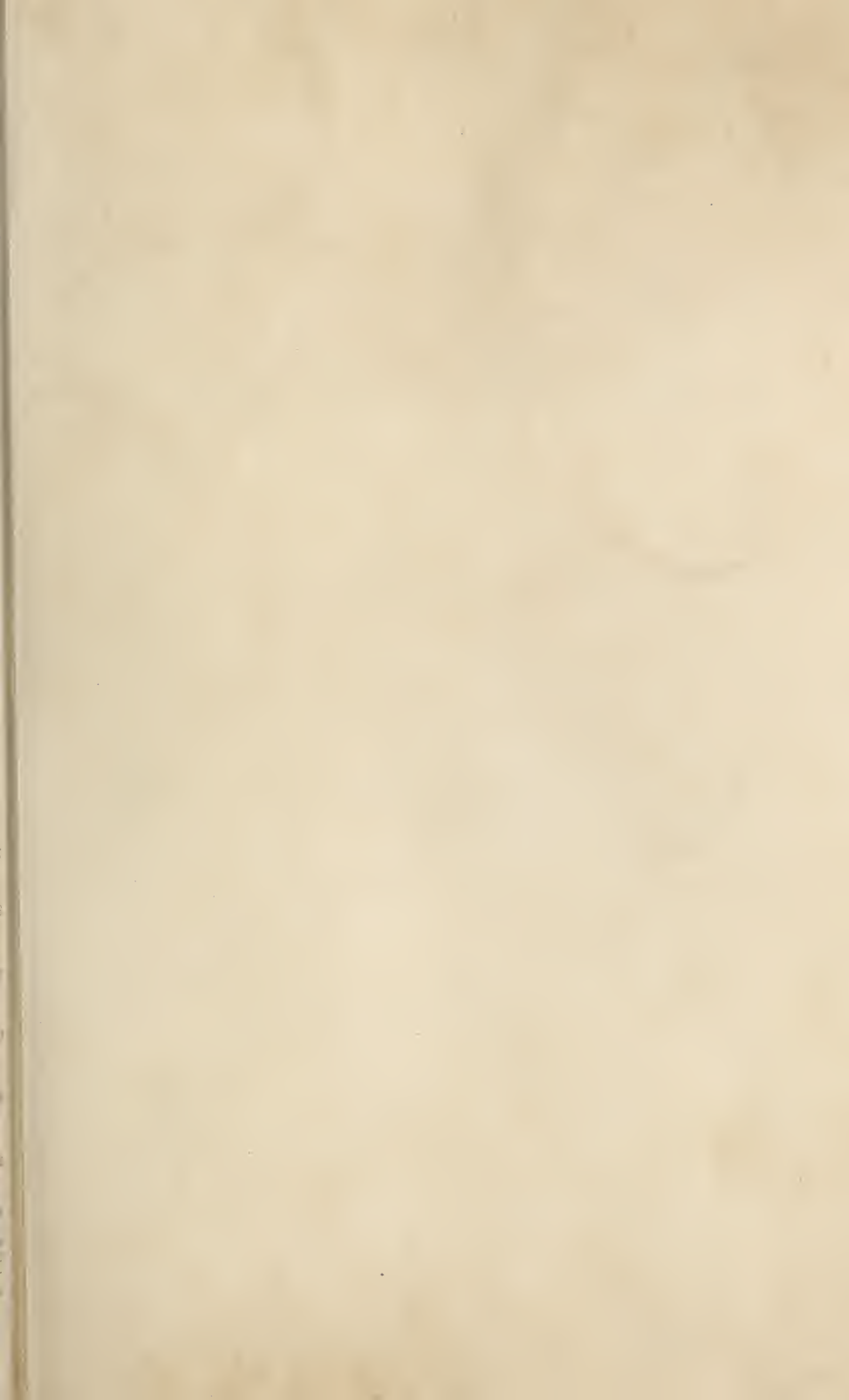
Brooklyn—Holy Trinity Ch., from E. A. G., for Mr. and Mrs. Keith's Day School, China.....	30 00
" From " Brooklyn " $\frac{1}{2}$	3 00
Cooperstown—Christ Ch., from a lady member.....	3 00
Danville—St. Peter's, \$7; " A little boy's savings for Cape Palmas, Af., " \$1.....	8 00
Delhi—St. John's.....	10 81
Goshen—St. James's.....	23 55
Greenburgh—Zion Ch.....	104 50
Greenpoint—A communicant towards sup't of a child in Af, \$7; for the Church on the Hill, Af., \$1; Little, for do., \$0.01.....	8 01
Hudson—Christ Ch.....	13 33
New-York—Holy Innocents (Free) for Af.....	25 00
" Incarnation, John H. Early.....	50 00
" Mediator, \$4, S. S. for sup't of a boy in Af.; additional, \$0.79.....	4 79
" St. Ann's S. S., from a teacher through Rev. E. W. Syle, for China.....	10 00
" St. Mark's.....	301 00
" From " a friend".....	10 00
Rensselaerville—Trinity, $\frac{1}{2}$	5 00
Richmond—St. Andrews', \$40.75; Chapel, \$24.....	64 75
Troy—From Mrs. Harriet Buel.....	8 00
Westchester—Mrs. Wilkins $\frac{1}{2}$	25 00
White Plains—Grace S. S., for the T. S. Rumney scholarship, Af.....	20 00 \$727 74

Western New-York.

Avon—Rev. F. C. Brown.....	2 00
Baldwinsville—Grace.....	3 00

<i>Geneva</i> —"A Thank Offering".....	\$10 00	
<i>Le Roy</i> —St. Mark's, for China.....	50 00	\$65 00
New Jersey.		
<i>Elizabeth</i> —St. John's Young Men's Bible Class, for China, \$23.50; Young Ladies' do., for Orphan Asylum, Af., \$18.33.....	41 83	
<i>Haddonfield</i> —Grace Miss. Soc.....	10 00	
<i>Hoboken</i> —Trinity, from Mrs. James A. Stevens, for St. Mark's Ch. enlargement, Af., \$5; for Grace Wright scholarship, Af., \$30.....	35 00	
<i>Jersey City</i> —"H. L. H.".....	1 00	
<i>Mt. Holly</i> —St. Andrew's Female Miss. Soc., for Af.....	2 00	
<i>New-Brunswick</i> —Children's Hoffman Soc., for Af.....	2 00	
<i>Trenton</i> —St. Michael's S. S., for Af., \$35; from a member, \$2.....	37 00	123 83
Pennsylvania.		
<i>Bellefonte</i> —St. John's S. S., for Christian ed. in Af.....	13 00	
<i>Brownsville</i> —From "A Friend of Missions," for general, \$100; for China, \$10; Africa, \$10; St. Mark's Hospital, \$10; Orphan Asylum, Af., \$10; Hoffman Station, \$10.....	150 00	
<i>Churchtown</i> —Bangor Ch. S. S., \$5; Miss. Soc., for Orphan Asylum, Af., \$10.....	15 00	
<i>Harrisburg</i> —St. Stephen's.....	25 00	
<i>Honesdale</i> —Grace.....	25 00	
<i>Marcus Hook</i> —St. Martin's, \$4.25; from Rev. J. A. S., \$1.....	5 25	
<i>Maylandville</i> —Trinity S. S., for the John G. Drayton and Susan Allebone scholarships, Af.....	40 00	
<i>Minersville</i> —St. Paul's S. S., \$5.86; Chapel Forestville, \$1.14; from "X," \$10.....	20 00	
<i>Norristown</i> —St. John's S. S., for education of a boy to be called Nathan Stern, Af.....	20 00	
<i>Paradise</i> —All-Saints, for Rev. E. W. Hening, for Af.....	10 50	
<i>Philadelphia</i> —Atonement, "for the promotion of Christianity".....	217 85	
"Nativity S. S., for their scholarships, (Nos. 1 and 2,) in the Orphan Asylum, Af.....	150 00	
"Female Orphan Asylum Soc., for Orphan Asylum, Af.....	637 24	
"St. Paul's, \$30; Af., \$25.....	55 00	
"St. Philip's Ladies' Miss. Soc., for China and Af.....	25 00	
"From "K. A.".....	10 00	
"A Friend," for Japan and Brazil.....	10 00	
"From "An Old Churchman," for Af.....	50 00	
<i>Port Richmond</i> —Messiah.....	12 00	1540 84
Delaware.		
<i>Christiana Hundred</i> —Christ Ch.....	47 50	
<i>Delaware City</i> —Christ Ch. S. S.....	6 40	
<i>Newark</i> —St. Thomas's, \$20; S. S. \$27.35.....	47 35	
<i>Newcastle</i> —Emmanuel.....	31 22	
<i>Newport</i> —St. James's.....	5 00	
<i>Stanton</i> —St. James's.....	11 00	143 50
Maryland.		
<i>Alleghany County, Mt. Savage</i> —St. George's S. S., for China.....	20 00	
<i>Anne Arundel Co., Severn Par.</i> —St. Stephen's.....	10 00	
<i>Baltimore</i> —Cranmer Chapel S. S., for Af.....	10 00	
"Grace, \$497.52; Special for Af., \$5; S. S. for do, \$1.75.....	504 27	
"St. Paul's.....	47 36	
<i>Calvert Co.</i> —St. Paul's.....	\$11 00	
<i>Hagerstown</i> —St. John's.....	14 00	
<i>Harford Co.</i> —Deer Creek Par......	5 00	
<i>Havre de Grace</i> —St. John's.....	5 00	\$626 63
Virginia.		
<i>Abingdon & Ware Par.</i> —Miss. S. P., \$1; R. family, \$3.....	4 00	4 00
North-Carolina.		
<i>Edenton</i> —St. Paul's,*		
Georgia.		
<i>Savannah</i> —Christ Ch.....	431 50	
"St. John's Ch.....	99 50	
"Say for Day-school under Mrs. Boone, China, \$200; at discretion of Bp. Boone, \$151; for scholarships, \$150.....	100 00	
"Christ Ch. S. S. for Edward Neufville, Af.....	100 00	
"Ogechee Mission, from Rev. Mr. Williams.....	13 00	644 00
Florida.		
<i>Apalachicola</i> —Trinity, \$20; Master Duncan Saunders, \$1; Walter B. S., \$2; William L. S., \$3; Jno. M. S., \$4.....	30 00	30 00
Alabama.		
<i>Mobile</i> —Christ Ch., for China, at discretion of Rev. D. D. Smith,.....	2 50	2 50
Louisiana.		
<i>Baton Rouge</i> —C. E. L.,.....	5 00	5 00
Ohio.		
<i>Canfield</i> —St. Stephen's.....	5 00	
<i>Cuyahoga Falls</i> —St. John's S. S., for China and Af.....	5 55	
<i>Delafield</i> —Phœbe Greene,.....	1 00	
<i>Elyra</i> —St. Andrew's.....	5 00	
<i>Gambier</i> —Harcourt Par., \$65; G. T. B., \$100; M. T. C. W., for Af., \$10.....	175 00	
<i>Panesville</i> —St. James's, \$52.70; S. S. for St. Mark's Ch., Af., \$22.42; from our Robert Smith colored S. S., for school-books for Hoffman Station, \$4.65.....	79 77	
<i>Warren</i> —Christ Ch.....	10 25	281 57
Illinois.		
<i>Decatur</i> —St. John's.....	3 33	
<i>Galena</i> —From a lady,.....	2 50	5 83
Tennessee.		
<i>Knockville</i> —St. John's, \$20; Rev. T. W. Humes, \$30.....	50 00	50 00
Michigan.		
<i>Allegan</i> —Good Shepherd.....	2 00	
<i>Monroe</i> —From T. Greene.....	2 00	4 00
Iowa.		
<i>Cedar Rapids</i> —Grace S. S., for China and Af.....	16 00	16 00
California.		
<i>San Francisco</i> —Trinity S. S.....	20 00	
<i>Stockton</i> —St. John's.....	9 25	29 25
Miscellaneous.		
"A. B. H.".....	5 00	5 00
		\$6,600 49
Amount previously acknowledged.....		41,206 02
Total since Oct. 1st, 1860.....		\$47,806 51

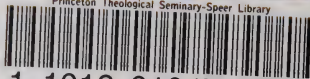
* An acknowledgment from this Parish, in the June No., was erroneously placed under Virginia.



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